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THE LIVES, TRYALS, AND SUFFERINGS, OF THE Holy APOSTLES,

Primitive FATHERS and MARTYRS,

Who have from TIME to TIME Suffered

FOR THE

FAITH and GOSPEL

OF OUR

LORD *JESUS CHRIST.*

JAMES WHEATLEY.

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The PREFACE.

IN every Age of the World, we find this Word verified, *all that will live godly in* Chriſt Jeſus, *ſhall ſuffer Perſecution.* Now that the Heathens, and ſuch as call not upon God, ſhould perſecute thoſe that follow the Lord *Jeſus*, is no Wonder; but that Profeſſors of his Goſpel ſhould lift up the Heel one againſt another, and ſmite their Brethren with the Fiſt of Iniquity, may ſeem as amazing, as it is generally to be deplored, by every ſincere and upright Chriſtian: And yet ſo it is; among theſe there have ariſen *vain Janglings and perverſe Diſputings of Men of corrupt Minds.* Of this and the fatal Conſequences thereof, you have many deplorable Inſtances in the following Pages; not only in the general Account of the ten firſt Perſecutions, but likewiſe in a more particular Account of the Lives and Sufferings of the holy Apoſtles, the moſt eminent of the primitive Fathers, and many other godly Perſons, both of the Clergy and Laity in latter Times; who, in the midſt of a perverſe and crooked Generation, were as burning and ſhining Lights.

2. Some indeed have objected againſt the latter Martyrs, that many of them were erroneous in their Principles, and ſome of them culpable in their Behaviour. It may be ſo. I do not undertake to defend them all from this Imputation. There may have been weak Heads, where, notwithſtanding there were ſound Hearts: And a very good Man, may perchance, have had his unguarded Hour. But look into the Lives of thoſe venerable Fathers and Paſtors of the Church, who underwent the fiery Trial, and where ſhall you find Men of ſtricter Morals and a more unſpotted Life. And if among them any one has, through Inadvertency or Fearfulneſs, taken a falſe Turn, how do we find him bedewing every Step of his Way back again into the holy Path, with penitential Tears! And as by their Practice, ſo by their Preaching and Writings, which are ſtill extant, they oppoſed not only the *Errors* and *Corruptions*, but alſo the *Wickedneſs* of the Times they liv'd in. They like that down-right honeſt Preacher, who ſtood before *Felix* of old, *reaſoned of Righteouſneſs, Temperance and Judgment to come*, to a corrupt, debauch'd, and thoughtleſs Age; and denounced the Vengeance due to their darling

Vices, without Fear of *offending* or *affrighting* the Great or the Small. They *ſow'd* no *Pillows* under delicate *Armholes*, nor *daub'd* Mens ill-built *Walls with untemper'd Mortar:* They never cried *Peace, Peace, where there was no Peace*, nor *propheſied ſmooth Things* unſeaſonably: but *rightly divided the Word of Truth*, and *gave to every One his Portion of Meat in due Seaſon.*

3. Again, as to the private Chriſtians; They were not of thoſe who were *at Eaſe in* Zion; nor of thoſe whoſe ſpiritual Taſt was delicate, and the Palate of whoſe Soul was ſo extraordinarily nice and dainty, that the Law of the Lord was not their *Love*, but their *Load*; not their *Boaſt*, but their *Bondage*. "They were as well content to have their Hearts ript up by the piercing *Sword of the Spirit*, as to have their Conſciences chear'd with the refreſhing Blood of the Lamb: They were as well pleaſed to have the *Severity* of God's Judgments and *divine Vengeance* againſt Sin, charg'd home upon their Conſciences, whereinſoever they were guilty; (a ſure Mark of a ſincere Heart) as with Diſcourſes of *Mercy*, *Pardon and Compaſſion:* They did not always cry out for *Comfort*, and whine after the *Cordials* of

the Goſpel, but rejoiced often to have the *Corroſives* of the Law, conſume and mortify their corrupt Fleſh: They did not deſtroy nor neglect the *Sovereignty* of their Saviour, in order to advance his *Prieſthood*; but while they gloried in his Redeeming Love, they expreſs'd their Delight in his holy *LAW*, by their ready and chearful Obedience to it. This is clear from their cleaving to, delighting in, and ſuffering for, the Doctrine of thoſe ſimple, honeſt, plain-dealing Paſtors, who trod the fiery Path with them.

4. It is therefore evident, that the Law of the Lord was the Delight both of Paſtors and People; all the Day long was their Study in it; ſo that they could cry out with that holy Man of old; *Oh! how do I love thy Law! The Words of thy Mouth are dearer to me than Thouſands of Gold and Silver; ſweeter alſo than Honey and the Honey-Comb:* And their Delight was in it, as knowing it to be the *eternal Mind* of God, and therefore their continual Prayer and Endeavour was, that it might be engraven on their Heart, and expreſs'd in their Life and Converſation, in all Acts of Piety to God, and Benevolence to Mankind. Yea, their own Words teſtify how far they were

rom that careleſs, ſupine State, of Soul, which ſome would charge them with. We may ſum up all in the Words of Mr. *Fox* concerning them: *To ſee their Travels, earneſt Seeking, burning Zeal, Readings, Watchings, Sweet Aſſemblies, Love, Concord, and godly Living, may make us now, in theſe our Days of free Profeſſion, to bluſh for Shame.*.

5. Thus did the Faith (for that was the Foundation of all) of thoſe holy Men in the Lord *Jeſus*, work by Love; thus did they expreſs their Love to him by their Obedience to his Will; according to his expreſs Command, *John* xiv. 15. (yet when they had done all, accounting themſelves but *unprofitable Servants*; as having *done no more than it was their Duty to do:*) For they knew that as Works without Faith were Wind and Vanity; ſo Faith without Works was dead and deviliſh: (So that bleſſed Martyr *Philpot* declared upon his Examination, that "To deny Prayer, "Faſting, and other good Deeds, and to "maintain bare Faith to be ſufficient, for "[final] Salvation, was Hereſy and damnable Blaſphemy:") And therefore they piouſly and judiciouſly ſteer'd their Courſe between the Popiſh Doctrine of the Meritoriouſneſs of Works and *Solifidianiſm*.

6. Such were the Perſons whoſe Lives are here offer'd to your Conſideration. And that the Devil ſhould bend all his Forces and ſtir up all his Agents to extirpate ſuch Chriſtians as theſe, who in true, genuine, hearty, Goſpel *Simplicity, and godly Sincerity, had their Converſation in the World*, is no Wonder at all. But did this avail? Nay, but it prov'd rather to the Furtherance of the Goſpel; while others, ſeeing their ſteady Faith, admirable Patience and godly Charity, have been ſo far wrought upon, as to embrace that Faith, which they before had perſecuted, and in Teſtimony whereof theſe holy Men laid down their Lives.

7. That none therefore may be diſcouraged in their Chriſtian Courſe, by reaſon of any Trials or Perſecutions that ſhall befall them for the Goſpel's Sake, take the Examples of the holy *Apoſtles* and *Martyrs*. If theſe *had Trials of cruel Mockings and Scourgings, were deſtitute, afflicted, tormented*, ſhould not we likewiſe for Chriſt's Sake bear whatever it ſhall pleaſe the Lord to call us to; eſpecially when we conſider that *theſe Afflictions work for us a far more exceeding and eternal Weight of Glory*.

THE

THE

Lives, Tryals, *and* Sufferings

OF THE

APOSTLES, *&c.*

The PERSECUTION *of the* CHURCH *under the Heathen* Roman *Emperors.*

NO ſooner had the *Lord Jeſus Chriſt* the Saviour of loſt Man made his Appearance in the World in the Likeneſs of ſinful Fleſh, but the Serpent and his perſecuting Seed, began to rage againſt him, and *ſeek the young Child's Life to deſtroy him. Herod,* the King of *Judea* made the firſt Attempt againſt his Life; but was prevented in his bloody Deſign by the Providence of *God,* who by his Angel, warn'd *Joſeph,* his reputed Father, to take him and his Mother *Mary,* and flee with them into *Egypt*; where he

continued till the Death of that Tyrant. *Herod* being alarmed at the Inquiry of the *Eaſtern Magi* after him *that was born King of the Jews*, thought to deſtroy him, whom he fear'd would dethrone him and ſucceed him in the Government; under a miſtaken Notion, that the Kingdom of this New-born Monarch was of this World. He therefore *ſent forth and ſlew all the Children that were in* Bethlehem, *from two Years old and under*; hoping to include the young King in the bloody Execution.

Thus thoſe Infant *Bethlehemites* were the firſt, that ſuffered for the Sake of CHRIST, and may therefore juſtly claim a Place among the Martyrs for his glorious Cauſe. For it hath been obſerved that there are three Sorts of Martyrs. The *firſt* in *Will* and *Deed*; which was the Caſe of moſt of the *Apoſtles*: The *ſecond* in *Will*, but not in *Deed*; which was the Caſe of St. *John* the *Evangeliſt*: The Ancients upon this Account giving him the Title of *Martyr*, that he yielded his Body to *Torments*, and was willing to die for *Chriſt*: The *third* in *Deed*, but not in *Will*; which was the Caſe of the *holy Innocents*. It having been the Senſe of the Church that they died the Death of *Martyrs*, tho' incapable of making the Choice.

But however our bleſſed *Lord* eſcaped the Hands of the Wicked in this Maſſacre in *Bethlehem*, yet had he Enemies more and more daily riſing up againſt him; more eſpecially after he began to preach the glad Tidings of the Goſpel, and to point out to Mankind the Way to everlaſting Happineſs, Men of all Orders and Degrees *perſecuted and reviled him, and caſt out his Name as evil.* Nor did their Malice ceaſe till they had taken him, and (notwithſtanding the ſpotleſs Innocence of his Life,

Life, ſo that he could challenge all his Adverſaries: *Which of you convinceth me of Sin*) *with wicked Hands crucified and ſlain* him.

And as the Rage and Malice of Satan and the wicked World, purſued the Author of Chriſtianity even to the Death, ſo have they never ceaſed, more or leſs, as *God* in his Wiſdom, hath ſeen good to permit, from Time to Time to perſecute all its true and ſincere Profeſſors. Yea, many of them have ſuffered at their Hands the moſt cruel Torments of all kinds, as you may ſee by the general Account I have given of thoſe, commonly called the *Ten* firſt Perſecutions of Chriſtianity.

The Firſt Perſecution was begun by *Domitius Nero*, the Sixth Emperor, about the Year 67. The Occaſion whereof was this. *Nero*, amongſt other wicked Deſigns, had a great Deſire to conſume the City of *Rome* with Fire; pronouncing King *Priam* an happy Man, becauſe he beheld the End of his Kingdom and Country together. For the effecting of this Villany, he ſent divers to kindle the Fire in ſundry Places; and when it was thoroughly kindled, he went up to the Top of *Mecenas* Tower, which overlooked the whole City, where he fed himſelf with the Sight of infinite Burnings, and ſang to his Harp the Burning of *Troy*.

But *Nero* finding that this Fire, which continued burning Nine Days, brought a great *Odium* upon him; to excuſe himſelf, transferred the Fault upon the Chriſtians, and thereupon raiſed this firſt Perſecution againſt them: Of whom there was at this Time a Flouriſhing Church in *Rome*. His own Court was ſecretly inriched with ſome of thoſe Diamonds, whoſe Salutations the Apoſtle remembers

in his Epiſtle to the *Philippians*. With their Blood *Nero* ſought to cover his own Infamy. Some he cauſed to be ſewed up in the Skins of Wild Beaſts, and then worried to Death with Dogs; ſome he crucified, others he burnt in Publick, to furniſh his Evening Sports with Bonfires. Many he cauſed to be packed up in Paper ſtiffened in Molten Wax, with a Coat of Searcloth about their Bodies, and bound upright to Axle-Trees, many of which were pitched in the Ground, and ſo ſet on Fire at the Bottom, to maintain Light for *Nero*'s Night Sports in his Gardens. Some of them were gored in Length upon Stakes, the one End faſtened in the Earth, the other thruſt into their Fundaments, and coming out at their Mouths.

Nor did this Perſecution rage in *Rome* alone, but it was extended generally over the whole Empire, inſomuch, that a Man might then have ſeen Cities lie full of dead Bodies: Yea, his Rage and Malice was ſo great, that he endeavoured to have rooted out the very Name of Chriſtians in all Places. Whereupon *Tertullian* ſaid, 'That it could 'be no ordinary Goodneſs which *Nero* condemned; 'And (ſaith he) we glory on the Behalf of our 'Sufferings, that they had ſuch a Dedicator as he.' This great Perſecution continued four Years, and expired in the Martyrdom of the two great Apoſtles, *Peter* and *Paul*.

After the Death of *Nero*, there ſucceeded firſt *Veſpaſian*, and then his Son *Titus*, in the Empire, under both, whom the Church had reſt. But *Titus* aſſociating to himſelf, his Brother *Flavius Domitian* in the Government, *Domitian* firſt ſlew his Brother, and then raiſed the Second Perſecution againſt the Church of *Chriſt* in the Year 96. His Pride was ſo great

great that he commanded himſelf to be worſhipped as *God*; and that Images of Gold and Silver ſhould be ſet up for his Honour in the *Capitol.* His Cruelty was unmeaſurable. The chiefeſt Nobles of the *Roman* Senators, either thro' Envy, or for their Goods, he cauſed to be put to Death. Having alſo heard ſome Rumours of *Chriſt*'s Kingdom, he was afraid, as *Herod* had been before him: And thereupon commanded all of the Lineage of *David* to be ſought out and ſlain. At laſt two poor Chriſtians that came of *Judas*, the Brother of *Chriſt*, according to the Fleſh, were brought before *Domitian*, and accuſed to be of the Tribe of *Judah*, and of the Line of *David:* Whom, among other Things the Emperor queſtion'd concerning *Chriſt* and his Kingdom? They anſwered, That *Chriſt*'s Kingdom was not of this World, but Spiritual and Celeſtial; and that he would come at the laſt Day to judge the Quick and the Dead. Hereupon he deſpiſed them as ſimple and contemptible Perſons, and ſo diſmiſſed them. He puniſhed an infinite Company of Chriſtians that were famous in the Church, with Exile and Loſs of their Subſtance. Under this Perſecution it was, that St. *John* the beloved Diſciple was firſt put into a Veſſel of boiling Oil, and coming out without Hurt, was then baniſhed into the Iſle of *Patmos*.

In this Perſecution, *Simeon*, Biſhop of *Jeruſalem*, after many Torments, was crucified to death; and an innumerable Company of Martyrs for the like Teſtimony of the Lord *Jeſus*: Amongſt whom was *Flavia*, the Daughter of *Flavius Clemens*, a *Roman* Senator and Conſul; who amongſt many others was baniſhed into the Iſle of *Pontia*.

This

This Law alſo was made by the *Roman* Senate, That Chriſtians ſhould not be let go that were once brought before the Tribunal Seat, except they renounced their Religion. That which ſtirred up the Emperor more to perſecute the Chriſtians, were thoſe abominable Lies, and malicious Slanders raiſed againſt them by the Heathen Idolaters; as that they were a People that lived in Inceſt, that in their Nightly Meetings, putting out the Candles, they ran together in all filthy Manner; that they killed their own Children, and uſed to eat Man's Fleſh; that they were Seditious and Rebellious, and refuſed to ſwear by the Fortune of *Cæſar*, and would not adore his Image in the Market-Place; and in Brief, that they were Pernicious to the *Roman* Empire: Yea, whenſoever any Thing happened amiſs to the City of *Rome*, or to her Provinces, either by Famine, Peſtilence, Earthquakes, Wars, unſeaſonable Weather, and the like, it was preſently imputed to the Chriſtians. Beſides alſo, there were a Number of wicked Accuſers, that for Lucre's ſake, to have the Poſſeſſions of the Chriſtians, accuſed and perſecuted them to the Death. When the Chriſtians were brought before the Magiſtrates, they gave them an Oath, requiring them to declare the Truth, whether they were Chriſtians, or no; and if they confeſſed, then Sentence of Death was paſſed againſt them. The Kinds of Death were divers and horrible. Whatſoever the Cruelty of Man could deviſe, was practiſed againſt the poor Saints of *God*; Impriſonments, Stripes, Scourgings, Rackings, Tearings, Stoning, Plates of Iron burning hot, laid to the tendereſt Parts of their Bodies, deep Dungeons, Strangling in Priſons, the Teeth of wild Beaſts, Grid-Irons, Gibbets

Gibbets and Gallows, Toſſings upon the Horns of Bulls, and ſuch like Torments. And when they were thus killed, their Bodies were laid on Heaps, and Dogs left to keep them, that none might come to bury them. Notwithſtanding all which horrible Puniſhments, the Church of *Chriſt* daily increaſed, being deeply rooted in the Doctrine of the Apoſtles and Apoſtolical Men, and watered plenteouſly with the Blood of the Saints.

In this Perſecution, *Protaſius* and *Gervaſius* were martyred at *Millain*. *Timothy* was ſtoned to Death at *Epheſus*, by the Worſhippers of *Diana*, and *Dionyſius Areopagita* was ſlain with the Sword at *Paris*.

Domitian being ſlain by ſome of his own Servants, *Nerva* ſucceeded him, who was a merciful Man, and ſtayed the Perſecution againſt the Chriſtians. But he reigning only thirteen Months, *Trajan*, a *Spaniard*, ſucceeded him, who in the tenth Year of his Reign, raiſed the Third Perſecution againſt the Church, in the Year 108, which was far more Cruel than either of the former. In as much as *Plinius Secundus*, an Heathen Philoſopher, ſeeing the lamentable Slaughter of the Chriſtians, moved with Pity, wrote to *Trajan* concerning the ſame: That whereas there were many Thouſands of them daily put to Death, there were none of them which did any Thing contrary to the *Roman* Laws, worthy of Perſecution, ſaving, That they uſed to gather together in the Morning before Day, and ſing Hymns to a certain *God* that they Worſhipped, called *Chriſt*; in other Things, they were godly and honeſt. In this Perſecution ſuffered *Phocas*, Biſhop of *Pontus*; whom *Trajan*, becauſe he would not

Sacrifice

Sacrifice to *Neptune*, cauſed to be caſt into a hot Lime-Kiln, and afterwards to be put into a ſcalding Bath, where he ended his Life in the Cauſe of *Chriſt*. As alſo *Ignatius*, Biſhop of *Antioch*, was apprehended and ſent to *Rome*, where he was devoured of Wild Beaſts; and beſides theſe, many Thouſand others.

After the Death of *Trajan*, ſucceeded *Adrian*, who continued this Perſecution; at which Time, *Alexander*, Biſhop of *Rome*, with his two Deacons; as alſo *Hermes* and *Quirinus*, with their Families ſuffered Martyrdom. Alſo about this Time, *Zenon*, a Nobleman of *Rome*, with above Ten Thouſand more, were ſlain for *Chriſt*'s Sake. Alſo in Mount *Ararat* were Ten Thouſand Chriſtians crucified, crowned with Thorns, and thruſt into the Side with ſharp Darts, after the Example of the *Lord*'s Paſſion. *Euſtachius*, a Noble Captain, whom *Trajan* had ſent out to War againſt the *Barbarians*; after (through *God*'s Mercy) he had valiantly ſubdued his Enemies, was returning home with Victory; *Adrian* for Joy went to meet him, and to bring him home with Triumph: But by the Way, he would needs Sacrifice to *Apollo*, for the Victory obtained, willing *Euſtachius* to do the ſame with him. But when by no Means he could be perſwaded thereto, coming to *Rome*, he with his Wife and Children, ſuffered Martyrdom, by the Command of the ingrateful Emperor. Alſo *Fauſtinus* and *Jobita*, Citizen of *Brixia*, were martyr'd with many Torments; which cauſed one *Calocerius*, beholding their admirable Patience in the Midſt of their cruel Torments, to cry out, Verily great is the *God* of the Chriſtians! whereupon being ap-

pre-

prehended, he was made partaker of their Martyrdom. Alſo *Eleutherius*, Biſhop in *Apulia*, was beheaded, together with his Mother *Anthea*. Alſo *Symphoriſſa*, a godly Matron, was often cruelly ſcourged, afterwards hanged up by the Hair of her Head; at laſt had a huge Stone faſtened to her, and ſo was thrown into the River. After which her ſeven Children, in like Manner, with divers Kinds of Torments, were all of them martyr'd by the Tyrant. Theſe ſeven Children of *Symphoriſſa*, were faſtened to ſeven Stakes, then racked up with a Pully, and afterwards thruſt thorough: *Creſcens* in the Neck, *Julianus* in the Breaſt, *Nemeſius* in the Heart, *Primitivus* in the Navel, *Juſtinus* was cut in every Joynt of his Body, *Stateus* run thorough with Spears, and *Eugenius* cut aſunder from the Breaſt to the lower Parts, and then all of them were caſt into a deep Pit.

After *Adrian* ſucceeded *Antoninus Pius*, who being informed of the cruel Sufferings of the Chriſtians, wrote a Letter to his Commons of *Aſia*, forbidding them to perſecute the Chriſtians any further; which Epiſtle he thus concludes, *If any hereafter ſhall offer any Vexation and Trouble to Chriſtians, having no other Cauſe, but becauſe they are ſuch; let him that is impeached, be releaſed, and freely diſcharged, and let his Accuſer ſuſtain the Puniſhment.*

By this Means then the Tempeſt of Perſecution began in thoſe Days to be appeaſed through the Merciful Providence of *God*. *The Rod of the Wicked ſhall not always reſt upon the Lot of the Righteous.* Pſal. 125. 3.

After the Death of that mild Prince *Antoninus Pius*, his Son *M. Antoninus Verus* ſucceeded in the Empire; a ſtern and ſevere Man, who raiſed the fourth Perſecution againſt the Chriſtians, in the Year 162; wherein a great Number of them, who truly profeſſed *Chriſt*, ſuffered Puniſhments and Torments; eſpecially in *Aſia* and *France*, among whom was *Polycarp* Biſhop of *Smyrna*, who was burnt at a Stake at *Smyrna*, together with twelve others that came from *Philadelphia*. Alſo *Germanicus* a young Man, did moſt conſtantly perſevere in the Doctrine of *Chriſt*, whom when the Proconſul of *Aſia* deſired to remember his Age, and to favour himſelf, he would by no Flatteries be withdrawn from his Stedfaſtneſs, but remaining conſtant, was thrown to the wild Beaſts, whom he allured and provoked to come upon him, and devour him, that he might be the more ſpeedily delivered out of this wretched Life.

At *Rome*, *Felicitas* with her ſeven Children were martyred, whereof her eldeſt Son, after he was whipt and grievouſly ſcourged with Rods, was preſt to Death with leaden Weights: The two next had their Brains beaten out with Mawls: The fourth was thrown down head-long from an high Place, and brake his Neck: The three youngeſt were beheaded; and laſtly, the Mother was ſlain with the Sword.

Alſo *Juſtin Martyr*, a Man that excelled in Learning and *Philoſophy*, and a great Defender of the Chriſtian Religion, who had delivered to the Emperor and Senate an Apology in Defence of the Chriſtians, ſuffered Martyrdom in this Perſecution.

There was in *Egypt* a certain Woman married to a Huſband that was given much unto Laſciviouſneſs,

viouſneſs, whereunto ſhe herſelf had been formerly addicted; but being inſtructed in the Chriſtian Religion, ſhe became a chaſte and godly Matron, and endeavoured to perſwade her Huſband alſo thereunto. But he, continuing in his filthy Life, ſhe reſolved to be divorced from him; yet at the Requeſt of her Friends, ſhe forbore, to try if by any Means he would be reclaimed; but he going to *Alexandria*, and living more Licentiouſly than before, ſhe ſued out a Bill of Divorce, and ſo was ſeparated from him. Then did this malicious Wretch accuſe her to be a Chriſtian, which was no leſs than Death; whereupon ſhe being in great Peril, delivered up a Supplication to the Emperor, craving but ſo much Favour, that ſhe might go and ſet her Family in order, and then ſhe would be ready to anſwer to all ſuch Crimes as ſhould be objected againſt her. This Petition the Emperor granted. Her Huſband perceiving that he was fruſtrated in his Expectation, went and accuſed *Ptolemæus* (who was her Inſtructor in the Faith of *Chriſt*) that he was a Chriſtian. *Ptolemæus* loving the Truth, and not thinking it good to hide his Profeſſion, confeſſed it: Therefore being brought before *Urbicius* the Judge, he was by him condemned to die; whereupon one *Lucius* a Chriſtian, ſtanding by, ſaid to the Judge, 'What 'Reaſon, I pray you, or Equity is this, that this 'Man, who is neither Adulterer, Fornicator, Mur-'derer, nor Felon, nor guilty of any other Crime, 'ſhould be condemned for his Name, and Pro-'feſſion of Chriſtianity? Theſe Manner of Judg-'ments (O *Urbicius*) are neither honourable for 'the Emperor, nor for the Eſtate of the Senate of '*Rome*:' Then ſaid *Urbicius*, Methinks thou alſo

art a Chriſtian; which *Lucius* confeſſing, the Judge without any further Delay, commanded him alſo to the Place of Execution; To whom he anſwered, 'I thank you with all my Heart, that hereby 'you releaſe me from moſt wicked Governors, and 'ſend me to my good and loving Father, who is '*God of Gods, and King of Kings.*' Alſo a third Man coming to the Judge, and uſing the like Liberty of Speech, had the like Sentence of Death, and was crowned with the ſame Crown of Martyrdom.

Many Chriſtians alſo ſuffered in *France*, among whom, a noble young Man, called *Vetius Epagathus*, being repleniſhed with fervent Zeal and Love, both to *God* and the Brethren, could not ſuffer the wicked Judgment which was given againſt the Brethren: Whereupon he deſired the Governor to hear what he had to ſay in their Behalf; but the People cryed out againſt him, and the Juſtice denied his lawful Requeſt, withal, aſking him whether he himſelf were not a Chriſtian? Unto which, with a loud and bold Voice he anſwered, *I am a Chriſtian*; and thus was he received into the Fellowſhip of the Martyrs. By this worthy Example the reſt of the Brethren were more animated to ſuffer Martyrdom: Yet ſome there were as yet weak, and not ſo well prepared for Sufferings, of whom there were ten that fainted, which filled the Reſt with great Heavineſs. Their Example alſo cauſed ſuch as were not yet apprehended to be leſs forward in adventuring themſelves; yet every Day were ſome apprehended, which were worthy to fill up the Number of them which were fallen.

Againſt

Sanctus, Deacon of the Church of *Vienna* and *Maturus*, who but a little before had been baptized, but yet a worthy Soldier of *Chriſt*, ſuffered cruel Torments: As did alſo *Attalus* and *Blandina*, concerning whom (ſay the Brethren) we were all afraid, eſpecially her Miſtreſs, leſt through Weakneſs ſhe ſhould not ſtand to her Profeſſion; but, through *God's* Grace, ſhe was ſo admirably repleniſhed with Strength and Boldneſs, that they which had the Tormenting of her by courſe from Morning till Night, for very Wearineſs gave over, and fell down, confeſſing that they could do no more againſt her, marvelling that ſhe lived, having her Body ſo torn and rent as it was; profeſſing that any one of thoſe Torments alone had been ſufficient to bereave her of Life. But this bleſſed Virgin became ſtronger and ſtronger in her Sufferings, and as often as ſhe ſpake theſe Words, *I am a Chriſtian, and have not committed any Evil*, ſhe was wonderfully comforted.

Sanctus alſo, who in his Torments had endured more Pains than the Nature of Man was able to ſtand under, when the Wicked thought to have heard him utter ſome blaſphemous Words, through the Intolerableneſs of his Pains, abode notwithſtanding ſo conſtant in Mind, that they could extort Nothing from him, but to every Queſtion he anſwered, *I am a Chriſtian*. When therefore they had uſed all other Kinds of Torments, they clapped Plates of Braſs red hot to the tendereſt Parts of his Body, wherewith, though he was grievouſly ſcorched, yet ſhrunk he not for the Matter; yea, though his Body was all drawn together with the ſcorching Fire, ſo that he retained not the proper Shape of a Man, yet did he draw Comfort from

Chriſt,

Chriſt, ſo as to rejoyce in theſe Tribulations. After a while they brought him again to new Torments, hoping thereby to enforce him to a Recantation; at which Time his Body was ſo ſore and ſwoln, that he could not ſuffer a Man to touch him: But contrary to their Expectation, his Body in theſe latter Torments was ſo ſupplied and reſtored, that he recovered the former Shape and Uſe of his Members, ſo that theſe ſecond Torments, through the Grace of *Chriſt*, proved a ſovereign Medicine to him.

Photinus, Deacon to the Biſhop of *Lyons*, about eighty-nine Years old, weak and feeble, by Reaſon of Age and Sickneſs, yet of a lively Spirit and Courage, by Reaſon of the great Deſire, which he had of Martyrdom, being brought to the Judgment Seat, and being their demanded of the chief Ruler, What was the Chriſtian Man's *God*? He anſwered, *If thou beeſt worthy to know, thou ſhalt know.* The Ruler being enraged herewith, cauſed him to be extreamly beaten; alſo ſuch as ſtood next him, did all the Deſpight they could, beating and kicking him without any Regard to his reverend Gray-hairs. Others that were further off, threw at him whatſoever came next Hand; and thus whilſt he was gaſping after Life, they threw him into Priſon, where after two Days, he died.

They alſo, which in the firſt Perſecution had denied *Chriſt*, were apprehended, caſt into Priſon, and made Partakers of the others Afflictions; yea, they had twice ſo much Puniſhment as the other had. And whereas, they which had been conſtant, were refreſhed with the Joy of Martyrdom, with the Hope of *God's* Promiſes, and with the Love of *Chriſt*, and his holy Spirit: The other *Apoſtates* being

full of Guilt, went out to Death, dejected
illed with Shame, ſo that the very *Gentiles*
d them as degenerous Perſons, and worthy to
as Evil-doers.

nctus, *Maturus*, *Attalus*, and *Blandina*, ſuf-
again all Manner of Torments, as if they
uffered Nothing before. *Sanctus* and *Matu-*
eing brought to the Scaffold, were ſcourged,
of wild Beaſts, ſet in red hot iron Chairs, in
h their Bodies were dried as on a Grid-iron,
heir Tormentors raged more and more againſt
, labouring to overcome the Patience of the
; yet could they get Nothing out of *Sanctus's*
h, but that he was a Chriſtian: Theſe holy
having been thus made a Spectacle all the
to the People, were at laſt ſlain. Then
dina being faſtened to a Stake, was caſt to
wild Beaſts, but they, being more merciful
Men, would not come near her. Then they
ier again into Priſon, where ſhe, though a
Woman, yet armed with invincible Courage
hriſt, mightily encouraged her Brethren.

ien was *Attalus* brought forth with this In-
ion, *This is* Attalus *the Chriſtian*, againſt
n the People were much enraged, but the
rnor underſtanding that he was a *Roman*, re-
led him to Priſon till he underſtood the Em-
's Pleaſure. Many that had before denied
, through *God's* Grace, recovered themſelves
, and taſted the Sweetneſs of him that *deſired*
e Death of a Sinner, and of their own Ac-
came to the Judgment Seat to be examined.
i did the Judge, when a great Concourſe of
le was met together, ſend for all the Chriſtian
iers, and as many as were Free-men of *Rome*

he

he beheaded; the Reſidue he gave to be devoured of wild Beaſts, amongſt whom alſo they which had before denied *Chriſt*, joyfully ſuffered Martyrdom. Whilſt the Chriſtians were examining at the Bar, one *Alexander*, a Phyſician, by Signs, and Becks, perſwaded thoſe which were examined, boldly to confeſs *Chriſt*, which the People taking Notice of, accuſed him to the Judge; who aſking him what Religion he was of, he anſwered, *I am a Chriſtian*; whereupon, he was immediately adjudged to be devoured of the Beaſts.

The next Day was *Attalus* and this *Alexander* brought forth to the Scaffold, where they had all Manner of Torments inflicted upon them, and having endured the greateſt Agony, they were at the laſt Slain: *Alexander* never ſo much as ſighed, but prayed to, and praiſed *God* all the While he was tormented. *Attalus*, when he was ſet in the Iron Chair, and the frying Savour of his burning Body began to ſmell, ſaid to the People, 'Behold! this which you do is to eat Man's Fleſh; 'for we neither eat Men, nor commit any Wicked'neſs:' And being demanded what was the Name of their *God*, he ſaid, *Our* God *hath no ſuch Name as Men have*. Then ſaid they, Let us ſee whether your *God* can help you, and take you out of our Hands. Then was *Blandina* again brought forth, and with her *Ponticus*, a Youth of fifteen Years old, who defying their Idols, and conſtantly cleaving to *Chriſt*, were put to all the Torments their enraged Enemies could deviſe. The Youth having ſuffered all kinds of Torments, at laſt gave up the Ghoſt. *Blandina* was firſt pitifully whipped, then thrown to the wild Beaſts; then tormented upon the Grid-iron; then put into

into a Net, and thrown to the wild Bull, and when ſhe was toſſed, gored, and wounded with his Horns, ſhe was at laſt ſlain, but was ſo filled with the Joys of the *Holy Ghoſt*, that ſhe felt no Pain during all her Torments. In the mean Time the *Gentiles* extolled their Idols, mocking and flouting the Chriſtians, ſaying, 'Where is 'your *God* that you ſo much boaſt of? And what 'helpeth this your Religion for which you give 'your Lives?

It is reported, That *Marcus Aurelius*, and *Marcus Antonius* the Emperors, going to War againſt the *Quades*, *Vandals*, *Sarmates* and *Germans*; the Army by the Multitude of their Enemies was coopt up in ſome ſtrait, dry and hot Places, where the Soldiers having been deſtitute of Water for five Days together, were all like to periſh. Hereupon a *Legion* of Chriſtian Soldiers being in the Army, withdrew a-part from the Reſt, and falling proſtrate on the Earth, by ardent Prayer, obtained of *God* a double Relief. For the *Lord* ſent the *Romans* ſuch Showers, as ſatisfied their Neceſſities, and flaſhed ſuch Lightnings againſt their Enemies, that thereby they were diſcomfited and put to flight. This Miracle ſo pleaſed the Emperor, that ever after he uſed the Chriſtians gentler; writing alſo to divers Rulers, commanding them to give Thanks to the Chriſtians, as for their Victory, ſo for the Preſervation of himſelf, and his Army. His Letters were to this Purpoſe, That whereas himſelf and Army were environed with nine hundred ſeventy five thouſand fighting Men, and were like to periſh for want of Water, the Chriſtians praying to a *God*, that he knew not, obtained Relief for him; and by Hail

and Lightning, Deſtruction to his Enemies; whereby he perceived their *God* to be a mighty *God*. Hereupon he decreed that none ſhould be puniſhed for the Chriſtian Profeſſion, being guilty of no other Crime, and that the Accuſers of the Chriſtians ſhould be burnt alive. This was a great Means of putting a Stop to this Perſecution; tho' ſome Chriſtians were afterwards cruelly handled by *Commodus* the Emperor; eſpecially *Vincentius*, *Euſebius*, *Peregrinus* and *Potentianus*, learned Men, and Paſtors of the Chriſtian Congregations, who being ſtirred up with Zeal, went about from Place to Place, converting the *Gentiles* to the Faith of *Chriſt*. Theſe were all preſſed to Death.

Commodus being dead, *Pertinax* ſucceeded in the Empire, under whom the Church enjoyed Peace, and flouriſhed exceedingly, ſo that many of the Nobles of *Rome* embraced the true Faith, together with their whole Houſholds.

Severus ſucceeded *Pertinax*, and in the firſt ten Years of his Reign he was very mild and gentle to the Chriſtians. But afterwards, through ſiniſter Suggeſtions, and malicious Accuſations; he was ſo incenſed, that by his Proclamations he commanded that no Chriſtians ſhould any more be ſuffered to live. Hereby the Fifth and that a great Perſecution was ſtirred up on every Side in the Year 205; and an infinite Number of Martyrs were ſlain; amongſt whom was *Leonides* the Father of *Origen*.

Origen was afterwards a Profeſſor of Divinity at *Alexandria*, and out of his School, one *Plutarch* ſuffered Martyrdom, as alſo *Serenus* his Brother, who was burned, and another *Serenus* who was beheaded. *Potamiena* alſo, who was alſo tormented with boiling Pitch poured upon her,

her, and afterwards with her Mother *Marcella* and *Rhais* was burned in the Fire. This *Potamiena* being a beautiful Virgin, was committed to Captain *Baſilides* to ſee Execution done upon her, and as he led her to the Place of Execution, he repreſſed the Rage of the Multitude, who followed her with many Railings and Revilings, whereupon, to requite his Kindneſs, ſhe prayed to the *Lord* for his Converſion to the true Faith, and ſo with admirable Patience ſhe ſuffered Martyrdom.

Shortly after *Baſilides* being required to give an Oath in the Behalf of his Fellow-Soldiers, he denied the ſame, plainly affirming that he was a Chriſtian, and therefore he could not ſwear by the Idols. They which heard him, thought that he eſted at firſt, but when he had conſtantly affirmed t, they had him before the Judge, who committed him to Ward. The Chriſtians wondering at t, went to him, and enquiring the Cauſe of his Converſion, he told them that *Potamiena* had prayed for him, and ſo he ſaw a Crown put upon his Head, adding that it ſhould not be long before he received it, and accordingly the next Day he was beheaded.

Alſo one *Andoclus* was ſent by *Polycarp* into *France*, who becauſe he ſpread the Doctrine of *Chriſt*, was apprehended by the Command of *Severus*, and firſt beaten with Staves and Bats, and afterwards beheaded. *Aſclepiades* alſo, afterwards Biſhop of *Antioch*, ſuffered much in this Perſecution. Then did *Irenæus*, and many others with him ſuffer Martyrdom; and ſhortly after *Tertullian* alſo.

In this Perſecution, *Cecilia* a Virgin, eſpouſed to *Valerian*, was apprehended and carried to the Idols to ſacrifice, which ſhe refuſing, ſhould have been carried to the Judge to receive the Sentence of Condemnation; but the Serjeants and Officers beholding her excellent Beauty and prudent Behaviour, began to perſuade her much to favour herſelf; but ſhe ſo replied with Wiſdom and godly Exhortations, that by the Grace of Almighty *God*, their Hearts began to relent, and at length to yield to that Religion which before they perſecuted; which ſhe perceiving, deſired Leave to go Home; and ſending for *Urbanus* the Biſhop to her Houſe, he ſo grounded and eſtabliſhed them in the Faith of *Chriſt*, that about four hundred Perſons believed, and were baptized; amongſt whom was *Gordianus* a Nobleman. Afterwards this bleſſed Martyr was brought before the Judge, by whom ſhe was condemned; then ſhe was encloſed in an hot Bath for twenty four Hours, yet remaining alive, ſhe was there beheaded.

At *Preneſte* in *Italy* was one *Agapetus* of fifteen Years old apprehended, becauſe he refuſed to ſacrifice to Idols, he was firſt ſcourged with Whips, then hanged up by the Feet, and had ſcalding Water poured on him; then he was caſt to the wild Beaſts; but becauſe they would not hurt him he was laſtly beheaded. *Antiochus* that executed theſe Torments on him, ſuddenly fell down from his judicial Seat, crying out, that all his Bowels burned within him, and ſo he died miſerably.

The Emperor *Maximine* raiſed the Sixth Perſecution againſt the Chriſtians in the Year 237, eſpecially againſt the Teachers and Leaders of the Church, thinking that if theſe Captains were removed

noved out of the Way, he ſhould the eaſilier prevail againſt the reſt. Amongſt whom *Urbanus* Biſhop of *Rome*, and *Philippus*, one of his Miniſters were baniſhed into *Sardinia*, where they both died.

About this Time one *Natalius* that had formerly ſuffered great Perſecution for the Cauſe of *Chriſt*, was ſeduced by *Aſclepiodotus* and *Theodorus*, two *Sectaries*, to be the Biſhop of their Sect, proniſing to pay him a hundred and fifty Crowns of Silver every Month, and ſo he joyned himſelf to them; but the Lord in Mercy not intending to loſe him that had ſuffered ſo much for his Sake, admoniſhed him by a Viſion to adjoin himſelf to the true Church again, which the good Man for the preſent, blinded with Lucre and Honour, did not Regard as he ought to have done. The Night after he was ſcourged by Angels, whereupon in the Morning, putting on Sack-cloth, with much Weeping and Lamentation, he went to the Chriſtian Congregation, praying them for the tender Mercies of *Chriſt*, that he might be received into their Communion again; which Requeſt was accordingly granted unto him.

Hippolitus was drawn thorough the Fields with wild Horſes till he died; many others were martyred and buryed by ſixty in a Pit.

Decius the Emperor raiſed the Seventh terrible Perſecution in the Year 250, which was firſt occaſioned by Reaſon of the Treaſures of the Emperor, which were committed to *Fabian* Biſhop of *Rome*, who thereupon, by the Command of *Decius*, was put to Death; and moreover Proclamations were ſent into all Quarters, that all who profeſſed the Name of *Chriſt*, ſhould be ſlain. In the

the Time of this Perſecution *Origen* ſuffered many and great Torments for the Cauſe of *Chriſt*, by Rackings, Dungeons, and the like.

Nicephorus, who writeth of this Perſecution under *Decius*, declareth the Horribleneſs of it to be ſo great, and that ſo many Martyrs ſuffered, 'That, 'ſaith he) it is as eaſy to number the Sands of the 'Sea, as to ſet down the Names of all thoſe whom 'this Perſecution did devour.'

Dionyſius Alexandrinus, ſaith thus, 'This Per'ſecution began about a Year before the Empe'ror's Proclamation came forth, by Reaſon of a 'wicked Sooth-ſayer, who coming to the City, 'ſtirred up the Multitude of Heathens againſt the 'Chriſtians, perſuading them to uphold their Ido'latrous Services; wherewith the People being in'flamed, obtained full Power to proſecute their 'wicked Purpoſes, conceiving all Religion to con'ſiſt in the Deſtruction of the Chriſtians.' And firſt of all they fell upon a Miniſter, called *Metra*, whom they would have enforced to blaſpheme *Chriſt*; which when he refuſed, they laid upon him with Staves and Clubs, and with ſharp Reeds they pricked his Face and Eyes; and then, bringing him to the Suburbs, they ſtoned him to Death. Then they took an holy Woman, called *Quinta*, and bringing her to the Idol-Temple, would compel her to worſhip there; which ſhe conſtantly refuſing, they bound her Feet, and drew her thorow all the Streets upon the hard Stones, whipt her with Whips, daſhed her againſt Mill-ſtones, and laſtly ſtoned her to Death. Then the enraged Multitude breaking into Chriſtian's Houſes, plundered them of all they had; the reſt of the Lumber they carried into the Market-place, and burned it.

The

The Saints in the mean Time *taking patiently and joyfully the Spoiling of their Goods, knowing that they had a more enduring Subſtance in Heaven.*

Then they took an ancient Virgin, called *Apollinia*, and daſhing all her Teeth out of her Head, they made a great Fire, threatning to caſt her into it, unleſs ſhe would blaſpheme and deny *Chriſt*, whereupon ſhe, after a little Pauſe, leaped into the Fire, and ſo was burned. Then they took *Serapion* out of his Houſe, whom they aſſailed with all kind of Torments, broke almoſt all the Joynts of his Body; and laſtly throwing him down from an high Loft, killed him. The poor Chriſtians could no where ſhelter themſelves, nor reſt Day nor Night, the Multitude crying out, that unleſs they would blaſpheme *Chriſt*, they ſhould be burned. But, through God's Mercy, the miſerable Wretches at laſt fell out amongſt themſelves, turning their Cruelty, formerly exerciſed againſt the Chriſtians, upon their own Heads, whereby the Church had a little breathing Time. But ſhortly after the Storm gathered again, and the Emperor publiſh'd a cruel Edict againſt the Chriſtians, and they were tormented without Mercy.

Three *Egyptians*, and a Youth of fifteen Years old, were brought before the Judge, who firſt began with the Child, by fair Words, to entice him, then by Torments to conſtrain him, which not availing, when he had tormented the others alſo, he condemned them all to the Fire. But the Judge wondering at the wiſe Anſwers, and Conſtancy of the Child, diſmiſſed him.

Iſchiron, a Servant to a Nobleman, was commanded by his Maſter to ſacrifice to Idols; which when he refuſed, and would by no Means be perſwaded to, his Maſter took a Pike, and ran him

him thorough. Multitudes of Chriſtians wandering in Deſarts and Mountains, were devoured by Hunger, Thirſt, Cold, Sickneſs, Thieves, and wild Beaſts; among whom was *Cheremon*, Biſhop of the City of *Nilus*, and his Wife, who flying into the Mountains of *Arabia*, were never heard of more.

Agatha, a godly Virgin of *Sicily*, ſuffered divers Torments of Impriſonment, with Beating, Famine, Racking, as alſo Rolling naked upon ſharp Shells, and hot Coals, and had her Breaſts cut off her Body. Alſo forty other Virgins, by ſundry kinds of Torments, were put to Death about the ſame Time.

Decius erecting a Temple at *Epheſus*, compelled all in the City to offer Sacrifice to Idols; but there were Seven Chriſtian Soldiers of his own Retinue, who refuſed, neither could the Emperor by Perſuaſions or Threats, induce them to it; yet he gave them Reſpite till his return from the Wars; in the mean Time they hid themſelves in a Cave in the Mountain *Celius*. At the Emperors Return he made great Inquiſition for them, and at laſt hearing where they were, he cauſed the Mouth of the Cave ſo to be cloſed up, that they could not get out, and ſo they were famiſhed there.

There was alſo one *Nicetas*, a Chriſtian Soldier, whom when the *Prætor* could not by any Torments remove from his Stedfaſtneſs, he took another Courſe with him: For he brought him into a Garden, where he laid him upon a Bed of Down. Preſently in comes a beautiful Strumpet, and uſeth all the abominable Tricks of her impure Art, and whoriſh Villainies, to draw him to commit Wickedneſs with her. Whereupon, the young

young Man fearing that he ſhould now be conquered by Folly, who was Conqueror over Fury, bites off a Piece of his Tongue with his own Teeth, and ſpit it into the Face of the Whore, and ſo prevented the hurt of Sin, by the Smart of his Wound.

At *Antioch*, *Theodora*, a godly Virgin refuſing to ſacrifice to the Idols, was condemned by the Judge to the Stews; which Sentence being executed, there were many wanton young Men ready at the Door, to preſs into the Houſe where ſhe was; but one of the Brethren, called *Didymus*, putting on a Soldiers Habit, would have the firſt Admittance, and coming in, he perſuaded her to change Garments with him; and ſo ſhe, in the Soldiers Habit, eſcaped away, and *Didymus* was left to the rage and wondering of the People, when he was found a Man. Hereupon he was preſented to the Preſident, to whom he preſently confeſſed the whole Matter, profeſſing himſelf to be a Chriſtian, and ſo was condemned; which *Theodora* hearing of, thinking to excuſe him, ſhe came, and preſented her ſelf to the Judge, as the guilty Party, deſiring, That ſhe might be condemned, and the other excuſed. But the cruel Judge, neither conſidering the Virtue of the Perſons, nor the Innocency of the Cauſe, moſt inhumanely condemned them both, firſt to be beheaded, and then burnt, which was accordingly executed. The Number of Martyrs of all Ranks that ſuffered in this Perſecution, was ſo great, that it is impoſſible to ſet them all down.

After the Death of *Decius*, ſucceeded *Gallus* and *Voluſian* in the Empire, in the Year 255, who continued this Perſecution againſt the Chriſtians;

ians; which fell moſt heavy upon the Paſtors and Miniſters of the Congregations. For about this Time *Cyprian*, and many other Miniſters were baniſhed; others were put into the Metal Mines; to whom *Cyprian* wrote an Epiſtle Conſolatory, wherein he writes thus, ‘ Wounds and Scars are ‘ an Ornament to a Chriſtians Breaſt, ſuch as ‘ bring not Shame, but honoureth them before ‘ the *Lord*; and though in the Mines there be no ‘ Beds for their Bodies to reſt on, yet they have ‘ reſt in *Chriſt*; and though their weary Bones ‘ lie on the cold Ground, yet it is no Pain to lie ‘ with *Chriſt*. Their Feet are fettered with ‘ Chains, but he is bound of Man, whom the ‘ *Lord Chriſt* doth looſe: He lies tied in the ‘ Stocks, whoſe Feet thereby are made ſwifter to ‘ run to Heaven; neither can any Man tie a ‘ Chriſtian ſo faſt, but he runs ſo much the faſter ‘ for his Garland of Life. They have no Gar- ‘ ments to ſave them from Cold, but he that puts ‘ on *Chriſt*, is ſufficiently Cloathed. Doth Bread ‘ fail to their hungry Bodies? *Man lives not by* ‘ *Bread alone, but by every Word that proceeds* ‘ *out of the Mouth of* God. Your Deformity ‘ ſhall be turned to Honour, your Mourning to ‘ Joy, your Pain to Pleaſure, and Felicity infinite. ‘ And if this grieve you, that you cannot ſerve ‘ *God* in your Places as formerly, yet your daily ‘ Sacrifice ceaſeth not, which is a *contrite and* ‘ *humble Heart*; and though your Travel be great, ‘ yet ſhall your Reward be greater, For *God* be- ‘ holding them which confeſs his Name, approv- ‘ eth their willing Minds; in their Strivings help- ‘ eth them; in their Victory crowneth them; ‘ rewarding that in us which he hath performed;

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'and crowning that which he hath in us perfect-
'ed.' Again he tells them, that they are now in a joyful Journey, haſting apace to the Manſions of the Martyrs; there to enjoy durable Light, after Darkneſs, and Comfort above all their Sufferings.

After the Death of *Gallus* and *Voluſian*, ſucceeded *Valerian* who ceaſed the Perſecution, and carried himſelf exceeding friendly to the Chriſtians; ſo that his whole Court was repleniſhed with holy Saints and Servants of *Chriſt*, whereby his Houſe ſeemed a Church of *God*. But the Devil envying the Peace of the Church, by the Means of an *Egyptian* Enchanter, (who was hindered from doing his Feats, by the Preſence of the Chriſtians) ſtirred up the Emperor againſt them, who grew to ſuch Impiety himſelf, that he ſacrificed young Infants to his Idols, quartered their Bodies, divided the Entrails of young Children new born, and ſuch like Cruelties.

This *Valerian* ſtirred up the Eighth Perſecution againſt the Church of *Chriſt* in the Year 259; concerning which *Cyprian* writeth thus. 'We muſt
'confeſs, that this great Calamity which hath
'waſted, for the moſt Part, all our Churches,
'and ſtill daily conſumes us, ariſeth chiefly from
'our own Wickedneſs, while we walk not in the
'Way of the *Lord*, nor obſerve his Precepts as
'we ought; whilſt we are full of Lucre, Pride,
'Emulation, Diſſenſion; void of Simplicity and
'faithful Dealing, renouncing the World in
'Word, but not in Deed, every Man pleaſing
'himſelf, and diſpleaſing others; and therefore
'we are thus worthily ſcourged. For what Stripes
'do we not deſerve, when the Confeſſors them-

'ſelves do keep no Diſcipline. Concluding, 'Theſe Evils had not happened to the Brethren, 'if they had joined together in Brotherly Unani-'mity. *A little before this Perſecution began,* 'God *by a Viſion revealed it to* Cyprian, *ſaying to* 'him, Be quiet and of good comfort, for Peace 'will come; albeit, a little ſtay there is for a 'while, for that ſome remain yet to be proved 'and tryed.' In this Perſecution, *Cyprian* was condemned to have his Head cut off, who patiently and willingly ſubmitted his Neck to the Stroke of the Sword.

Alſo about this Time, *Sixtus*, Biſhop of *Rome*, with his ſix Deacons, were accuſed for being Chriſtians; whereupon being brought to the Place of Execution, they were all Beheaded.

Laurence alſo, another of his Deacons, following *Sixtus* as he went to his Execution, complained that he might not ſuffer with him, but that he was ſecluded, as the Son from the Father. To whom the Biſhop anſwered, *That within three Days he ſhould follow him*, bidding him, in the mean Time, to go home, and if he had any Treaſures to diſtribute them amongſt the Poor. The Judge hearing mention of Treaſures, ſuppoſing that *Laurence* had great Store in his Cuſtody, commanded him to bring the ſame to him: *Laurence* craved three Days Reſpite, promiſing then to declare where the Treaſure might be had. In the mean Time, he cauſed a good Number of poor Chriſtians to be gathered together, and when the Day of his Anſwer was come, the Perſecutor ſtrictly charged him to make good his Promiſe. But valiant *Laurence*, ſtretching out his Arms over the Poor ſaid, *Theſe are the Precious Treaſures*

of

of the Church; theſe are the Treaſures indeed, in whom Chriſt *hath his Manſion.* But O! What Tongue is able to expreſs the Fury and Madneſs of the Tyrant at this! He ſtamped and raved like one out of his Wits. His Eyes glowed like Fire, and his Mouth foamed like a Boar; then he cryed, 'Kindle the Fire, make no ſpare of Wood; hath 'this Villain deluded the Emperor? away with 'him, whip him with Scourges, jerk him with 'Rods, buffet him with Fiſts, brain him with 'Clubs: Jeſteth the Traytor with the Emperor? 'pinch him with fiery Tongs, gird him with 'burning Plates, bring out the ſtrongeſt Chains 'and Fire-Forks, and the Grate of Iron, ſet it on 'the Fire, bind the Rebel Hand and Foot; and 'when the Grate is red hot, on with him, roſt 'him, broyl him, toſs him, turn him: Upon 'Pain of our high Diſpleaſure, do every Man his 'Office.' Immediately his command was obeyed, and after many cruel Handlings, this meek Lamb was laid on a Bed of Fiery-Iron; but ſo mightily *God* wrought for his Servant, that it was not a Bed of conſuming Pain, but of nouriſhing Reſt to *Laurence.* Not *Laurence,* but the Emperor ſeemed to be tormented, the one broiling in the Fleſh the other burning in his Heart. When this Triumphant Martyr had been preſſed down with Fire-Forks for a great Space, in the Mighty Spirit of *God,* he ſpake to the Tyrant thus: *This Side is now roaſted enough, turn up, thou Tyrant.*

By the conſtant Confeſſion of this worthy and valiant Deacon, a *Roman* Soldier was converted to the ſame Faith, and deſired to be Bapztied; whereupon he was called before the Judge, ſcourged, and afterwards beheaded.

About

About the ſame Time, *Dionyſius*, Biſhop of *Alexandria*, with his three Deacons, were brought before *Emilianus*, who told them of the Clemency of the Emperor, and therefore required them to ſacrifice to his *Gods*. To whom *Dionyſius* anſwered, 'Divers Men worſhip divers Gods, but 'we only that one *God* who is the Creator of all 'Things, making our Prayers to him unceſſantly 'for the Health of the Emperor. *Then ſaid the* '*Preſident*, Why can you not Worſhip your own '*God*, and ours alſo? *Dionyſius replied*, We Wor-'ſhip only One *God*, as we have ſaid. *The Preſi-*'*dent ſaid*, I ſee you are ingrateful Perſons, and 'regard not the Emperors Clemency, therefore I 'baniſh you to *Cephro* in *Lybia*, and charge you, 'that you convene no more your Aſſemblies, nor 'be found out of that Place at your Peril.' And though *Dionyſius* was ſick, yet would he not grant him one Day's Reſpite, before his Departure.

In *Cephro* he had a great Congregation as well of thoſe that followed him in his Baniſhment, as of others that reſorted to him out of *Egypt*; yea, though at firſt he was perſecuted there, and ſtoned, yet afterwards a great Number of the Inhabitants forſook their Idols, and were converted unto *God* by his Miniſtry.

In *Carthage* three hundred Chriſtians being brought before the Preſident, were put to their Choice, either to offer Sacrifice, or to go into a Lime-Kiln, in which, with the Smoke of the Lime, they were ſmothered.

In another Part of *Africk*, three godly Virgins had firſt Vinegar and Gall given them to drink; then were they ſcourged, tormented upon the Gibbet, and rubbed with Lime; then were they

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ſcorched upon the Fiery Grid-Iron, then caſt to the wild Beaſts, which would not touch them; therefore, laſtly, they were beheaded.

Galienus, the Son of *Valerian*, and his Fellow-Emperor, began to relent towards the Chriſtians, and ſet forth ſome Edicts in their Favour. Notwithſtanding which, ſome there were that ſuffered in ſundry Places; amongſt whom was one *Marinus*, a Nobleman, and valiant Captain in *Cæſarea*, who ſtood for an honourable Office, which of right fell to him; but his Competitor to prevent him, accuſed him to the Judge to be a Chriſtian. Hereupon the Judge examined him of his Faith, and finding that indeed he was a Chriſtian, he gave him three Hours to adviſe and deliberate with himſelf. Then the Biſhop of the Place, finding that he ſtood doubtful in himſelf what to do, took him by the Hand, and led him into the Church, and laid before him a Sword and a new Teſtament, bidding him take his free Choice, which of them he would have. *Marinus* immediately ran to the New Teſtament, and choſe that; and ſo being animated by the Biſhop, he preſented himſelf boldly before the Judge, by whoſe Sentence he was beheaded.

After the Death of *Galienus*, there ſucceded *Claudius* a quiet Emperor; and after him, *Quintilian* his Brother; both which, reigning Nineteen Years, the Church injoyed Peace in their Time.

After the Death of *Quintilian*, ſucceeded *Aurelian*; who was by nature ſevere and rigorous, and a ſtrict Puniſher of diſſolute Manners, ſo that it grew into a Proverb, *That he was a good Phyſician, ſaving that he gave too bitter Medicines.* In the Beginning of his Reign, he was a moderate

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and diſcreet Prince, and no great Diſturber of the Chriſtians, whom he neither moleſted in their Religion, nor in their Councils. But afterwards, through ſiniſter Suggeſtions of thoſe which were about him, his Nature being before inclinable to Severity, he was altered to plain Tyranny, which he firſt ſhewed in the Death of his own Siſter's Son, and afterwards raiſed the Ninth Perſecution againſt the Church of *Chriſt*, in the Year 278. But when he was about to Sign a Proclamation or Edict for that Perſecution, it pleaſed *God* that a Thunderbolt fell ſo near him, that all Men thought he had been Slain, and the Emperor was ſo terrified thereby, that he gave over his Tyrannical Purpoſe, ſo that he rather intended, than moved Perſecution. Having reigned about ſix Years, he was ſlain.

After whoſe Death divers other Emperors ſucceeded, in whoſe Time the Church had Peace for about the Space of forty four Years. During which Time it did mightily Increaſe and Flouriſh: Yea, the more the Chriſtians had ſuffered, the more they were honoured; inſomuch that ſome of the Emperors did ſingularly favour them, preferred and made them Governors of Provinces.

The Biſhops were alſo in great Favour with the Rulers and Preſidents where they lived; ſo that innumerable Multitudes and Congregations aſſembled together in every City, and there were great Concourſes of ſuch as daily flocked to the publick Places of Prayer.

But through this great Proſperity, the Chriſtians, by reaſon of the Corruption of their Natures, and the Temptations of Satan, began to degenerate, and to grow idle and delicate, ſtriving and contend-

ending among themſelves, upon every Occaſion, with railing Words beſpattering one another in a leſpiteful Manner; Biſhops againſt Biſhops, and People againſt People, moving Hatred and Sedition each againſt other: Beſides, curſed Hypocriſy and Diſſimulation increaſed more and more; by Reaſon whereof *God's* Judgments brake forth againſt them, which began firſt to fall upon thoſe Chriſtians which were Soldiers; but that touched the other very little, neither did they ſeek to appeaſe *God's* Wrath, nor to call for Mercy, but thinking that they ſhould eſcape well enough, they heaped Iniquities daily more and more, one upon another; the Paſtors being inflamed with mutual Contention each againſt other; the *Lord* raiſed up Adverſaries againſt his People, that raiſed their Churches to the Ground, burnt the ſacred Scriptures in the open Market Places, made the Paſtors of the Church to hide themſelves, and ſome with great Shame were taken Priſoners, and were mocked of their Enemies, and put to open Reproach.

Diocleſian and *Maximian* having many Wars, aſſociated to themſelves two *Cæſars*, *Galerius*, who was ſent into the Eaſt againſt the *Perſians*; and *Conſtantius*, who was ſent into *Britain*, where he married *Helena*, the Daughter of King *Coel*; a Maiden excelling in Beauty, and no leſs Famous for her Studies and Learning, by whom he had *Conſtantine* the Great.

Theſe Two Emperors having obtained many Victories, were ſo puffed up with Pride, that they ordained a ſolemn Triumph at *Rome*. After which, *Diocleſian* would needs be worſhipped as *God* ſaying, that he was Brother to the Sun and

Moon, and adorning his Shoes with Gold and precious Stones, he commanded the People to Kiſs his Feet. Then did he raiſe a great and grievous Perſecution againſt the Church of *God*, in the Year 308: And the Feaſt of *Eaſter* drawing nigh, he commanded all the Churches of the Chriſtians to be ſpoiled, and caſt down, and the Books of the holy Scriptures to be burnt, which was executed with all the Rigour that might be.

Then were cruel Edicts ſent abroad for the Impriſoning of the Elders and Biſhops, and conſtraining them by ſundry Kinds of Torments to ſacrifice to the Idols; whereupon enſued a great Perſecution againſt the Governors of the Church; amongſt whom many of them manfully paſſed through exceeding bitter Torments; ſome were ſcourged all over their Bodies with Whips; ſome with Racks and Tearings of their Fleſh, were exceedingly cruciated; and ſome one way, others another Way were put to Death.

Some were caſt down on the Pavement, and trailed a great Space by the Legs, and the People made to believe that they had ſacrificed; others withſtood them, ſtoutly affirming with a loud Voice, that they had not ſacrificed; withal ſaying, that they were Chriſtians, and gloried in the Profeſſion of that Name. Some cried that they neither had, nor ever would be Partakers of that Idolatry, who were buffetted on the Face and Mouth by the Soldiers, that they might hold their Peace. But if the Saints ſeemed never ſo little to do what their Enemies would have them, they were made much of; yet none of theſe Devices prevailed againſt the conſtant Servants of *Je-*

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ſus Chriſt; but of the weaker Sort, through Frailty, many fell at the firſt Brunt.

Theſe furious Tyrants, *Diocleſian* in the Weſt, and *Maximian* in the Eaſt, raged exceedingly againſt the poor Saints of *Chriſt*. But *Diocleſian* proceeded more Subtilly, firſt beginning with the Soldiers in his Camp; to whom the Marſhal of the Field propoſed, that they ſhould either offer Sacrifice, or leave their Places and Offices, and lay down their Arms; whereunto the Chriſtians reſolutely anſwered, That they were not only ready to lay down their Weapons, but to ſuffer Death, if it was impoſed upon them, rather than ſo to Sin againſt *God*.

It cannot be expreſſed what Number of Martyrs ſuffered; what Blood was ſhed through all Cities and Regions for the Name of *Chriſt*, in this Perſecution.

In *Tyre* certain Chriſtians were given to the moſt cruel wild Beaſts; which would not hurt them. And the Lions, Bears and Leopards, which were kept hungry for the Purpoſe, would not touch them. Yet did they vehemently Rage againſt thoſe that brought the Chriſtians into the Stage, who though they ſtood, as they thought, without their Reach, yet were they caught, and devoured by them. Afterwards theſe Martyrs were ſlain with the Sword, and caſt into the Sea.

The Chriſtians in *Meſopotamia* were tormented divers Ways; ſome of them were hanged up by the Feet, and with the Smoak of a ſmall Fire ſtrangled. So out-ragious was the Emperor in the Beginning of this Perſecution, that in *Nicomedia* he ſlew the chiefeſt Princes of his Court, whom a little before he prized as his own Children.

One *Peter* was hoisted up Naked, and so beaten, and torn with Whips, that his Bones might be seen; then they poured upon him Salt and Vinegar, and lastly rosted him with a soft Fire. *Dorotheus* and *Gorgonius*, Men of great Authority under the Emperor, after divers Torments were strangled with an Halter. *Anthimus*, Bishop of *Nicomedia*, with divers others, having made a good Confession were beheaded. Yea, *Serena*, the Wife of *Diocletian* the Emperor, was martyr'd for her Religion. Some others were bound Hand and Foot to a Post, and so burnt.

Also many Christians of all Ages and Sorts, being met together in a Church, to celebrate the Memorial of *Christ's* Nativity, *Maximian* the Emperor sent some to fire the Church, and burn them all; but first they commanded a Cryer to proclaim that whosoever would have Life, should come out, and sacrifice to *Jupiter*, otherwise they should be all burnt. Then one stepping up boldly, in the Name of all the rest, said, *We are all Christians, and believe that* Christ *is our only* God *and* King, *and we will sacrifice to none but him*; Hereupon the Fire was kindled, and some Thousands of Men, Women and Children were burnt in that Place.

In *Arabia* many Martyrs were slain with Axes. In *Phrygia*, the Emperor sent his Edicts to a City, commanding them to sacrifice to the Idols: But the Mayor, and all the Citizens professed themselves to be Christians, whereupon the Emperor made his Army environ the City, and set it on Fire, whereby all the Inhabitants were burnt together in it.

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Euſtatius, an *Armenian*, and ſkilful in the *Greek* Tongue, highly honoured and advanced by the Emperor, who had alſo executed many Chriſtians, beholding the marvellous Conſtancy of the Martyrs, privately learned the Chriſtian Religion, burned exceedingly with a Deſire of Martyrdom, and not ſtaying for Accuſers, profeſſed himſelf to be a Chriſtian, execrating the Vanity and Madneſs of the Heathens; being therefore apprehended, he was tied up and bitterly beaten; afterwards he was parched with Fire put to his Bowels; then baſted with Salt and Vinegar; then ſcraped and bemangled with ſharp cutting Shells, that his whole Body ſeemed to be but one Wound; yet afterwards, through *God's* Goodneſs, it was reſtored again Whole. And laſtly he was burned.

A whole Legion of Chriſtian Soldiers, that lay at *Thebes* in *Egypt*, under their Chriſtian Colonel *Mauritius*, becauſe they refuſed to ſacrifice to Idols, were firſt tithed over by the Emperors Command, once, and again, and afterwards, by the Exhortation of *Mauritius*, they died altogether conſtant Martyrs.

The Perſecution raged not only in *Aſia* and *Africa*, but alſo in *Italy*, *France*, *Spain*, and other Countries, in all which an innumerable Company of Chriſtians were martyred by ſundry Kinds of Death. In *Trevers* were ſo many Chriſtians ſlain, that their Blood ran like Brooks, and diſcoloured great Rivers.

At *Collen* alſo, and in *Rhetia* many were martyred; yea, this Perſecution extended into our *Britain*, where all the Chriſtians were put to Death.

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In *Thebaide*, they hanged up Women naked by one of their Feet, the reſt of their Body hanging downwards, with many other Sorts of Puniſhments moſt cruel to be thought of. Some were bound to the Boughs of Trees, and had their Members torn aſunder; others were mangled with Axes; ſome had their Hands, Ears, and Feet cut off; others were ſcorched, broiled upon Coals, yet not to Death; but had the Torment renewed every Day.

In *Nicomedia*, a Chriſtian pulling down, and tearing the Emperor's Edict, was ſtript and beaten till the Bones appeared, and then waſhed in Salt and Vinegar, under which Torments he died. Yet notwithſtanding the Horribleneſs of theſe Tortures, the Chriſtian Martyrs were ſo far from being diſmayed, that they were confirmed and ſtrengthned thereby; merrily and joyfully undergoing whatſoever was inflicted upon them. And in the cruel Perſecution in *Thebaide*, although the Swords of the Perſecutors were blunted with great Slaughter of the Chriſtians, and they ſat down with Wearineſs to reſt them, whilſt others took their Places; yet ſtill the Chriſtians ſhewed their Willingneſs to ſuffer, and with Courage and Joy received Sentence of Death, and to the laſt Gaſp, ſang *Pſalms* and *Hymns* of Praiſe to their adorable *Saviour*.

Damaſus and others witneſs, that there were ſlain in thirty Days, ſeventeen Thouſand Perſons, beſides a great Number that were condemned to the Metal-mines and Quarries, with the like Cruelty.

In *Alexandria* were ſlain with Axes three Hundred; at *Collen* three Hundred. *Mauritius* with his Chriſtian Legion, being ſix Thouſand, ſix Hundred

dred, ſixty-ſix, whoſe Story, deſerving perpetually to be remembered, is this:

Maximian ſent for this *Mauritius* with his Legion of *Theban* Soldiers, under a Pretence of employing them againſt his Enemies. When they came to *Rome*, *Marcellus*, the bleſſed Biſhops laboured to confirm them in the Truth, to whom they promiſed Perſeverance in the Faith unto the Death. Then they followed the Imperial Army into *France*, and when they were come thither, *Maximian* offered Sacrifice to the Devils, and called all his Soldiers to the ſame, ſtrictly charging them to fight againſt their Enemies, and againſt the Chriſtians which were Enemies to his Gods. Theſe Chriſtian *Thebans* reſolved rather to die, than to ſacrifice or bear Arms againſt the Chriſtians, wherewith the Tyrant being enraged, commanded every tenth Man of the Legion to be put to the Sword; hereupon they ſtrove who ſhould ſubmit their Necks to the Stroke. *Mauritius* encouraged them greatly hereunto, and being called before the Emperor, he ſaid, 'We, 'O Emperor, your Soldiers, and yet the Servants 'of *God*, owe thee Service of War, but to him In-'nocency; of thee we receive Wages, but of him 'Life; therefore we cannot obey thee to deny *God* 'our *Lord* and yours alſo. We offer here our 'Hands againſt any other Enemies, but to defile 'our Hand with the Blood of Innocents, we may 'not. We have engaged our Faith to *God*, we 'cannot be true to you, if we break Covenant with 'him. We ſee our Brethren and Fellows in Arms, 'cruelly put to the Sword, which we rejoyce in, 'that they have been counted worthy to ſuffer for '*Chriſt*'s Sake. Behold here we caſt down our 'Weapons, and had rather be killed, than to kill,

'and

'and to die Guiltleſs than to live Guilty. We are 'ready to ſuffer what more you ſhall appoint, yea 'both Fire, Sword, or any other Torments. We 'confeſs ourſelves to be Chriſtians, we cannot per-'ſecute Chriſtians, nor ſacrifice to your deviliſh 'Idols.' The Emperor being highly incenſed with this Anſwer, commanded the ſecond Time the tenth Man to be ſlain, which being accompliſhed, when the Chriſtian Soldiers would not yet condeſcend to his Mind, he ſet upon them with his whole Hoſt, both of Foot and Horſe, charging them to kill them all; the Chriſtians made no Reſiſtance, but throwing down their Arms, offered their naked Necks to the Perſecutors, and ſo were all ſlain.

When *Diocleſian* and *Maximian*, notwithſtanding all the Slaughter which they made, ſaw the Number of Chriſtians rather increaſed than diminiſhed, ſo that they were out of all Hope of utterly rooting them out, and having now even their fill of Blood, they ceaſed at laſt of their own Accord from putting any more Chriſtians to Death. Having reigned together about one and twenty Years, *Diocleſian* diveſted himſelf of the Imperial Dignity, and lived a private Life, and the like did *Maximian* alſo, reſigning the Empire to *Galerius Maximinus*, and *Conſtantius*.

Maximinus was of a cruel Nature, a great Enchanter, vicious in his Life, and a great Enemy to the Chriſtians, and therefore continued the Perſecution of them, yet at length was revoked from his Cruelty by the juſt Judgment of *God* upon him; for he was ſuddenly taken with an horrible and filthy Diſeaſe, which firſt began outwardly in his Fleſh; and then proceeded more inwardly:

wardly: His privy Members putrified with a botchy corrupt Boil, and a *Fiſtula*, conſuming and eating up his Entrails, whence ſwarmed forth an innumerable Company of Lice, with ſuch a peſtiferous Stink, that no Man could abide him. He being alſo very Groſs, his Fat putrified, and ſtank intolerably; and becauſe his *Phyſicians*, could not abide the Stink, he commanded them to be ſlain. Others of them, becauſe they could not cure his incurable Diſeaſe, he put to cruel Deaths.

At laſt being told that his Diſeaſe came from *God*, he began to bethink himſelf of all the Cruelty which he had ſhewed to the Saints, confeſſed his Offences to *God*, and gave Command that the Perſecution againſt the Chriſtians ſhould ceaſe; requiring his Officers likewiſe to reedifie their Temples, and requeſted them to Pray to their *God* for him.

This Edict much comforted and refreſhed the Chriſtians, who thereupon gathered together in every City, called their *Synods* and *Councils*; yea, the Infidels themſelves Extolled and Magnified the true *God* of the Chriſtians.

But this Tyrant *Maximine* ſcarce ſuffered this Peace to continue ſix Months together, but again he forbad the Chriſtians to meet, and privately ſtirred up the *Athenians* to Petition him, that none of them might be ſuffered to live in their City. Alſo a Conjurer in *Athens* made an Image of *Jupiter*, which uttered theſe Words, Jupiter *commandeth the Chriſtians to be baniſhed out of this City and Suburbs, becauſe they are Enemies to him.* Alſo certain Harlots were ſuborned to ſay, that they formerly were Chriſtians, and privy to the Wicked and laſcivious Acts which they exerciſed amongſt themſelves, upon *Sabbath* Days. and

thereupon the Emperor commanded, that they ſhould put them to Death by all Means poſſible. Then did the Perſecution grow as great as ever it was, and the Governors of every Province fell upon the Chriſtians, baniſhing ſome, and putting others to Death.

This wicked Tyrant in his Edict had boaſted of the Plenty and Proſperity of all Things in the Time of his Perſecuting of the Saints; but *God* to confute him, preſently ſent great Drought, Famine and Peſtilence, beſides the Wars with the *Armenians*; by which Calamities, the People were miſerably waſted.

Death ſo reigned in every Family, that two or three dead Bodies were carried out of one Houſe together. But notwithſtanding that theſe Miſcreants had been ſo cruel to the Chriſtians, yet theſe were very diligent and charitable to them in all their Extremities, travelling every Day, ſome in curing the Sick; ſome in burying the Dead; others called the Multitude together, which were ready to famiſh, and diſtributed Bread unto them, whereby they occaſioned them to glorify the *God* of the Chriſtians, and confeſſed them to be the true Worſhippers of *God*, as appeared by their Works; and hereby the *Lord* wrought wonderfully for the Peace of his Church, for after he had corrected them, he again ſhewed them Mercy.

Conſtantine ſucceeded his Father, and he together with *Licinius* ſet forth Edicts in favour of the Chriſtians. Yet *Maximine* continued his Perſecution in the Eaſt, whereupon *Conſtantine* and *Licinius* wrote to him to favour the Chriſtians, and he finding that he was too Weak to encounter with them, ſent forth his Edicts to ſtop the Perſecution;

yet

yet afterwards he picked new Quarrels with them, and began to perſecute them again; whereupon *Licinius* went againſt him, and overthrew him in a Battle. Then did *Maximine* kill many of his Enchanters and Conjurers that had encouraged him, and promiſed him Victory.

Shortly after the *Lord* ſtriking him with a grievous Diſeaſe, he glorified the *God* of the Chriſtians, and made a Law for the Safety and Preſervation of them; yet not long after by the vehemency of his Diſeaſe, he ended his Life.

In this Perſecution many other eminent Chriſtians ſuffered Martyrdom, beſides thoſe before named.

Galerius in his Time invaded *Antioch*, intending to force all Chriſtians to renounce *Chriſt*, at what Time they were aſſembled together. Whereupon one *Romanus* ran to them, declaring, That the Wolves were at Hand, which would devour them; yet he exhorted them not to fear, by Reaſon of the Peril. And through *God's* Grace, the Chriſtians were greatly encouraged by him, ſo that old Men and Matrons, Fathers, Mothers, young Men and Maidens were all of one Mind, being willing to ſhed their Blood in defence of their Profeſſion. A Band of armed Men were ſent againſt them, which were not able to wreſt the Staff of Faith out of their Hands. Whereupon they ſent Word to their Captain, That they could not force the Chriſtians to deny their Faith, by Reaſon of *Romanus*, who did ſo mightily encourage them. The Captain commanded, that he ſhould be brought before him, which was done accordingly. 'What (ſaith the Captain) art thou the Author of 'this Sedition? Art thou the Cauſe that ſo many

'loſe their Lives? By the Gods I ſwear, thou 'ſhalt anſwer for them all, and ſhalt ſuffer thoſe 'Torments thou encourageſt them to undergo.' *Romanus* anſwered, 'Thy Sentence, O Emperor, 'I willingly embrace; I refuſe not to be ſacrificed 'for my Brethren.' The Captain being much inraged with this ſtout Anſwer, commanded him to be cruſſed up, and his Bowels drawn out; whereupon the Executioners ſaid, 'Not ſo, Sir, this 'Man is of Noble Parentage; and therefore he 'may not be put to ſo ignoble a Death. Scourge 'him then (quoth the Captain) with Whips, having 'Knobs of Lead at the Ends.' But *Romanus* ſung Pſalms all the Time of his Whipping, requiring them not to favour him for Nobility's Sake. 'Not 'the Blood of Progenitors (ſaith he) but the Chri-'ſtian Profeſſion makes me Noble.' Then did he earneſtly inveigh againſt the Captain, and derided their Idol Gods. But this further enraged the Tyrant; ſo that he commanded his Sides to be lanced with Knives till the Bones were laid open; Yet ſtill did the holy Martyr Preach the Living *God*, and the *Lord Jeſus Chriſt* to him. Upon which, the Tyrant commanded them to ſtrike out his Teeth, that his Speech might be hindered. Alſo his Face was buffeted, his Eye-lids torn with their Nails, his Cheeks gaſhed with Knives, and the Skin of his Beard pulled off by little and little. Yet the meek Martyr, ſaid, 'I thank thee, O Captain, that thou 'haſt opened to me ſo many Mouths as Wounds, 'whereby I may Preach my *Lord* and *Saviour* 'Jeſus Chriſt. Look how many Wounds I have, 'ſo many Mouths I have, lauding and praiſing 'God.' The Captain aſtoniſhed at his Conſtancy, bad them give over tormenting him; yet threatned

to

to burn him, reviled him, and blaſphemed *God*, ſaying, 'Thy crucified *Chriſt* is but a Yeſterday's 'God, the Gods of the *Gentiles* are of greateſt An-'tiquity.' But *Romanus* took Occaſion from hence to declare to him the Eternity of *Chriſt*; withal ſaying, 'Give me a Chriſtian Child of ſeven Years 'old, and thou ſhalt hear what he will ſay.' Hereupon a Boy was called out of the Multitude, to whom *Romanus* ſaid, 'Tell me, my pretty Babe, 'whether thou think it Reaſon, That we worſhip '*Chriſt*, and in *Chriſt* one Father; or elſe, That 'we worſhip infinite Gods? The Child anſwered, 'That, certainly what we affirm to be *God*, muſt 'needs be One. And in as much as this One is '*Chriſt*, of Neceſſity *Chriſt* muſt be the true *God*. 'For that there be many Gods, we Children can-'not believe.' The Captain amazed at this, ſaid, 'Thou young Villain and Traytor, where, and of 'whom learnedſt thou this Leſſon? Of my Mo-'ther, ſaid he, with whoſe Milk I ſucked in this 'Leſſon, That I muſt believe in *Chriſt*.' The Mother was called, and ſhe gladly appearing, the Tyrant commanded the Child to be ſcourged. The Standers by beholding this mercileſs Act, could not refrain from Tears. The joyful Mother alone, ſtood by with dry Cheeks; yea, ſhe rebuked her Son, for deſiring a Cup of cold Water, charging him to thirſt after the Cup that the Babes of *Bethlehem* once drunk of. She willed him to remember little *Iſaac*, who willingly proffered his Neck to his Father's Sword. Then did the cruel Tormentor pull off the Skin, Hair and all, from the Crown of the Child's Head. The Mother crying, 'Suffer my Child; anon, thou ſhalt paſs to him 'that will adorn thy Head with a Crown of Eter-

'nal

'nal Glory. Thus the Mother counſelleth and encourageth; the Child is incouraged, and receiveth the Stripes with a ſmiling Countenance. The Captain ſeeing the Child invincible, and himſelf vanquiſhed, commands him to be caſt into the ſtinking Priſon, whilſt the Torments of *Romanus* were renewed and increaſed. Then was *Romanus* brought forth again, to receive new Stripes upon his old Sores, the Fleſh being torn, and the bare Bones appearing; yet the cruel Tyrant, raging like a Mad-Man, quarrelled with the Tormentors for dealing ſo mildly with him, commanding them to cut, prick and pounce him; and then he paſſed Sentence upon him, together with the Child, to be burned to Death. To whom *Romanus* ſaid, 'I appeal from this unjuſt Sentence of thine, to 'the Righteous Throne of *Chriſt*, that upright 'Judge; not becauſe I fear thy cruel Torments, 'and mercileſs Handling, but that thy Judgments 'may be known to be cruel and bloody.

When they came to the Place of Execution, the Tormentors required the Child of his Mother; for ſhe had carried it in her Arms from the Priſon. She kiſſing it, delivered it to them; and as the Executioner was ſtriking off his Head, ſhe ſaid, *Farewel my ſweet Child,* and ſang Part of a Hymn in *Engliſh* thus:

All laud and Praiſe, with Heart and Voice,
O Lord *we yield to thee:*
To whom the Death of all thy Saints,
We know moſt dear to be.

The Child's Head being cut off, the Mother wrapt it in her Garment, laid it to her Breaſt, and ſo departed. Then was *Romanus* caſt into a mighty Fire, which being quenched with a great Storm

Storm of Rain, the Tyrant commanded his Tongue to be cut out, and afterwards cauſed him to be ſtrangled in the Priſon.

Gordius, a *Centurion* in *Caſarea*, in the Heat of this Perſecution, left his Charge, living a ſolitary Life in a Wilderneſs for a long Time; at laſt, when a ſolemn Feaſt was celebrated to *Mars* in that City, and Multitudes of People were aſſembled in the Theatre, to ſee the Games; he came, and got up into a conſpicuous Place, and with a loud Voice ſaid, *Behold, I am found of thoſe which ſought me not.* The Multitude hereupon looked about to ſee who it was that ſpake this, and *Gordius* being known, he was immediately brought before the Sheriff, and being aſked, who, and what he was, and why he came thither? He told him the whole Truth, profeſſing, That he believed in *Chriſt*, valued not their Threatnings, and choſe this as a fit Time to manifeſt his Profeſſion in. Then did the Sheriff call for Scourges, Gibbets, and all Manner of Torments. To whom *Gordius* anſwered, That it would be a Loſs and Damage to him, if he did not ſuffer divers Torments and Puniſhments for *Chriſt* and his Cauſe. The Sheriff more incenſed hereby, commanded all thoſe Torments to be inflicted on him: With which *Gordius* could not be overcome, but ſang, *The Lord is my helper, I will not fear what Man can do unto me; and I will fear no Evil, becauſe thou* Lord *art with me.* Then did he blame the Tormentors for favouring him; provoking them to do their utmoſt. The Sheriff not prevailing that Way, ſought by Flattery to ſeduce him, promiſing him Preferment, Riches, Treaſures, and Honour, if he would deny *Chriſt*. But *Gordius*

dius deſpiſed his Proffers, ſaying, 'That he look-'ed for greater Preferment in Heaven, than he 'could give him here upon Earth.' Then was he condemned, and had out of the City to be burnt. Multitudes followed him, and ſome kiſſing him, with Tears entreated him to pity himſelf; to whom he anſwered, 'Weep not, I pray 'you for me, but for the Enemies of *God*, which 'fight againſt the Chriſtians: Weep, I ſay, for 'them which prepare a Fire for us, purchaſing 'Hell-Fire thereby for themſelves in the Day of 'vengeance: And ceaſe, I pray you, thus to mo-'leſt my quiet and ſettled Mind. For truly, for 'the Name of *Chriſt* I am ready to ſuffer a thou-'ſand Deaths.' Others perſuaded him to deny *Chriſt* with his Mouth and to keep his Conſcience to himſelf. My Tongue (*ſaith he*) which by *God's* 'Goodneſs I have, cannot be brought to deny the 'Author and Giver of the ſame: for with the 'Heart we believe unto Righteouſneſs, and with 'the Tongue we confeſs unto Salvation.' And thus perſuading and encouraging the People to be willing to die in the like Cauſe, with an unappalled Countenance, he willingly gave himſelf to be burnt.

Alſo *Menas* an *Egyptian*, and a Soldier by Profeſſion, in this Perſecution, forſook all, and went into a Deſart, where he gave himſelf to Faſting, Prayer, Meditation, and Reading of the Scriptures. At laſt returning into the City of *Cotis*; when the People were at their Paſtimes, he with a loud Voice proclaimed himſelf to be a Chriſtian; and thereupon was carried before the Preſident, and being demanded of his Faith, he ſaid, 'It is con-'venient that I confeſs *God* in whom is Light, and

'no

'no Darkneſs; for with the Heart we believe to 'Righteouſneſs, and with the Mouth Confeſſion is 'made to Salvation. *Then was he pinched and 'excruciated with ſundry Torments*: But (*ſaid he*) 'there is nothing in my Mind, that can be com-'pared to the Kingdom of Heaven; neither is all 'the World, if it were weighed in a Balance, 'comparable to the Price of one Soul. *And fur-'ther ſaid*, Who can ſeparate us from the Love 'of *Chriſt*? Can Tribulation, or Anguiſh? *And 'again*, I have learned of my *Lord Chriſt*, not to 'fear them that can kill the Body, and have no 'Power to kill the Soul.' Having endured mani-'fold Torments, he received the Sentence of 'Death, and at the Place of Execution, he ſaid, 'I give thee Thanks, my *Lord God*, which haſt 'accepted me to be a Partaker of thy precious 'Death, and haſt not ſuffered me to be devoured 'of my fierce Enemies, but haſt made me con-'ſtant in thy true Faith unto the End.' And ſo he loſt his Head, but found a Crown.

Baſil relates, That the Emperor's Officer brought the Edict againſt the Chriſtians to a Place to be publiſhed, and privily ſuborned ſome to detect and accuſe the Chriſtians: He alſo cauſed the Sword, Gibbet, Wheel, and Whips to be brought forth; at the Sight thereof, the Hearts of all the Beholders did ſhake and tremble: Some for fear fled, others ſtood in doubt what to do; ſome again for fear denied their Faith, others ſuffered cruel Torments, but at laſt vanquiſhed by the intole-rable Pain, they made Shipwrack of their Conſci-ences, and loſt the Glory of their Confeſſion.

Amongſt others, Forty young Gentlemen that were Soldiers, freely and boldly confeſſed them-

ſelves to be Chriſtians, declaring to the Marſhal their Names, who amazed at this their Boldneſs, ſtood in doubt what to do. He aſſayed with fair Words and Flatteries to win them, perſuading them to conſider their Youth, and not to change a pleaſant Life, for a painful and untimely Death; promiſing them Honour, Money, and what not. But they boldly anſwered, 'That they neither 'deſired, Money, Honour, nor Life, but only 'the Celeſtial Kindom of *Chriſt*; for the Love of 'which they were ready to endure the Wheel, 'Croſs, Fire, and all Things.' The Marſhal being much offended herewith, deviſed a new Torment: For ſpying a Pond in the Street that did lie open to the Northern Wind, it being in the cold Winter Time, he cauſed them to be put into it all Night; but they being merry, comforted one another as they put off their Cloaths, ſaying, 'We put not off now our Cloaths, but our old 'Man, corrupt with the Deceit of Concupiſcence; 'for which, we bleſs and praiſe *God*. For by 'Means of the Serpent we once put on the old 'Man, but by the Means of *Jeſus Chriſt* we now 'put him off.' And being brought naked to the Place, where they felt the vehement Cold, they were put into the Pond, ſo that all their Members were ſtark and ſtiff with it: As ſoon as it was Day, they, having Breath yet remaining in them, were brought to the Fire, wherein they were conſumed into Aſhes, which Aſhes were thrown into the Flood.

He alſo maketh mention of one *Baarlam*, who having endured all Sorts of Tortures to the Point of Death, was then by the Tormentors laid upon the Altar, and they put Fire and Frankincenſe in his

his Hand, hoping, That the Burning of Fire would have forced him to ſcatter the Incenſe upon the Altar, and ſo to have ſacrificed. But his Hand, enduring the Fire, remained ſteady; the Martyr in the mean Time, ſinging, *Bleſſed be the* Lord *my* God, *which teacheth my Hands to Fight.*

Vincentius, a *Spaniard*, by *Dacianus*, the Preſident, was firſt laid upon the Rack, till all the Joynts of his Body cracked; then were all his Members ſlaſhed and indented with deadly Wounds; then they miſerably ſcratched all his Body with Iron Combs, filed very Sharp: They laid his Body, being all out of Joynt upon an Iron Grate, opened it with Iron Hooks, ſeared it with Fiery Plates, and then beſprinkled it with hot burning Salt. Laſtly, they drew him, and caſt him into a vile Dungeon, the Floor whereof was thick ſpread with the ſharpeſt Shells, his Feet were faſt locked in the Stocks, and ſo left him without all worldly Comfort. But the *Lord* his *God* was with him, the holy Spirit of *God*, whoſe Office it is to comfort the Afflicted, filled his Heart with Joy unſpeakable: So that he there ended his Life with much Comfort.

In *Portugal*, a noble Virgin named *Eulalia*, not much above twelve Years old, had Proffers of great Marriages made unto her: But ſhe, ſeeing the furious Rage of this Perſecution, had a great Mind to join herſelf to the Number of the Martyrs; for which End ſhe poured out her Heart in Prayer to *God* for Strength and Faith to enable her thereunto: But her godly Parents, fearing that her ready Mind to die for *Chriſt*'s Cauſe, might make her guilty of her own Death, they kept her cloſe at their Country-Houſe, a great Way from the

City. There ſhe lived quietly for a while; but at laſt, deteſting to make ſuch delay, ſhe ſtole out of her Father's Houſe in the Night, and travelled all alone through By-ways, with much Difficulty and Wearineſs towards the City; whither ſhe came in the Morning, and going before the Judge, ſhe with a loud Voice ſaid, 'I pray you what a 'Shame is it for you thus wickedly to kill Men's 'Souls and to break their Bodies in Pieces, to com-'pel them to deny the Omnipotent *God?* Would 'you know what I am? I am a Chriſtian, and 'an Enemy to your Deviliſh Sacrifices; I ſpurn 'your Idols under my Feet, I confeſs *God* Omni-'potent with my Heart and Mouth. Burn, cut 'and mangle theſe my Earthly Members; thou 'mayeſt eaſily break a brittle Subſtance, but thou 'canſt not hurt my inward Mind by any Thing 'thou canſt do. *The Judge inraged herewith, 'ſaid to the Hangman*, Take her and pull her out 'by the Hair of her Head to Torments, let her 'feel the Power of our *Gods*, and know what we 'can do. But yet, O ſturdy Girl, I would fain 'have thee, before thou dieſt, to revoke thy 'Wickedneſs: Remember the Honourable Houſe, 'of which thou art come, and thy Friends Tears: 'Wilt thou kill thy ſelf in the Flower of thy 'Youth, ſo near honourable Marriages? Behold 'here the Engines prepared for thy Death; either 'thou ſhalt be beheaded with the Sword, torn with 'Wild Beaſts, or conſumed with Fire to Aſhes. 'Yet this thou mayeſt eſcape if thou wilt. What 'great Matter is it for thee, with thy Fingers to 'put a little Incenſe into the Cenſers? yet thereby 'thou ſhalt be delivered.'

To

To this *Eulalia* anſwered not, but ſpurned abroad the heap of Incenſe. Whereupon, without further delay, the Hangmen, with both their Strengths, pulled out her Joynts, ſcratched her with the Talons of wild Beaſts to the Bones; ſhe ſinging and praiſing *God*, in the mean Time, ſaying, 'Behold, 'O *Lord*, I will not forget thee! What a Pleaſure 'is it for them, O *Chriſt*, that remember thy Tri-'umphant Victories, to attain to theſe high Digni-'ties!' Thereupon they gored her mangled Body with the Iron Grate, terribly harrowed her Fleſh, and burned her Breaſts with flaming Torches; then, ſetting Fire to her long Hair, which covered her naked Body, when it came to her Face, ſhe opened her Mouth, and ſucked in the Flame, and ſo peaceably ſlept in the *Lord*.

Alſo *Agnes*, a young Virgin, being accuſed for a Chriſtian, was brought before the Judge, who firſt laboured by Flatteries, then, by threatning her with cruel Torments, to draw her to the Denial of her Faith: But ſhe being ſtrengthned by *Chriſt*, told him, 'That ſhe feared not his Tor-'ments, which ſhe was willing to undergo, yea, 'and Death itſelf for *Chriſt's* Sake. If (ſaid the 'Judge) it be ſo eaſy with thee to undergo Tor-'ments; yet I know that thou prizeſt thy Virgi-'nity. Therefore it is fully determined, that ex-'cept thou ſacrifice to the Gods, thou ſhalt be put into the Common Stews.' Hereupon many Youths flock'd together, craving, that *Agnes* might be expoſed as a Prey to there filthy Luſts; to whom ſhe ſaid, '*Chriſt* is not forgetful of thoſe that are 'his, neither will he leave me deſtitute of his Help, 'nor ſuffer my Chaſtity to be defiled by you. You

'ſhall

'ſhall willingly bathe your Swords in my Blood, 'but you ſhall not defile my Body.

Then the Judge commanded, that ſhe ſhould be ſet naked at the Corner of a Street; whereupon the Multitude ſorrowed, and were aſhamed to ſee ſo ſhameleſs a Sight, turning away their Faces, and ſo departed. But one amongſt the Reſt, looking upon her in a ſhameleſs Manner, behold a Flame of Fire, like a Flaſh of Lightning, ſtruck out both his Eyes, and he, falling down wallowed in the Kennel, whereupon *Agnes* ſung Praiſes unto *God*. The cruel Tyrant enraged hereby, commanded the Executioner to draw out his Sword, and diſpatch her. She ſeeing a ſturdy Soldier coming towards her with a naked Sword, rejoiced, ſaying, 'This, O this is he that I love, 'I will make haſt to meet him, and no longer 'protract my longing Deſires; I will willingly re-'ceive the Length of his Sword into my Breaſt. 'O Eternal Father, vouchſafe to open the Gates of 'Heaven to my Soul that ſeeketh thee.' And ſo kneeling down, and praying unto *Chriſt*, the Executioner with his bloody Hand, finiſhed her Hope.

Baſil, in one of his Orations, relates a Story of one *Julitta*, from whom one of the Emperors Officers took all her Goods, Lands, and Servants, contrary to all Equity; whereupon ſhe complained to the Judges, and a Day of Hearing was appointed, where the ſpoiled Woman lamentably declared her Cauſe. But the wicked Villain that had robbed her, ſaid, 'That her Action was of no Force, for ſhe 'was an Outlaw, for not obſerving the Emperor's 'Gods; and that ſhe was a Chriſtian. His Allegation was allowed. Incenſe was prepared for her

to

to offer to the *Gods*; which if ſhe refuſed, ſhe ſhould neither have Protection, nor Benefit of the Emperor's Laws, nor continue her Life. She hearing this, in the mighty Strength of *God*, ſaid, 'Farewel 'Riches, welcome Poverty, farewel Life, welcome 'Death. All that I have, were it a thouſand 'Times more, would I loſe, rather than ſpeak one 'wicked Word againſt *God* my Creator. I yield 'thee moſt hearty Thanks, O my *God*, for this 'Gift of Grace; that I can contemn and deſpiſe 'this frail tranſitory World, eſteeming the Profeſ-'ſion of *Chriſt*, above all Treaſures.' And thenceforth when any Queſtion was propoſed to her, her Anſwer was, *I am the Servant of Jeſus Chriſt.* Her Kindred and Friends earneſtly ſollicited her to change her Mind, but ſhe conſtantly refuſed, with Deteſtation of their Idolatry. Then did the cruel Judge condemn her to be burnt, ſo ſhe addreſſed herſelf to the Flames, in Countenance, Geſture, and Word, declaring the Joy of her Heart, coupled with ſingular Conſtancy; and ſo embracing the Fire, ſhe ſweetly ſlept in the *Lord.*

The Life of St. *John Baptiſt.*

THE Birth of St. *John Baptiſt* was foretold by an *Angel* ſent on Purpoſe to deliver this joyful Meſſage, when his Mother *Elizabeth* was barren, and both his Parents *well ſtricken in Years.* His Father *Zachary* (who was doubtful in this Matter) had the Aſſurance of it confirmed to him by a *miraculous Dumbneſs* till it was made good.

Beſides,

Beſides, it was predicted by the Angel, that *many ſhould rejoice at his Birth.* That he ſhould be great in the Sight of the *Lord*, and ſhould neither drink Wine nor ſtrong Drink; that *he ſhould be filled with the Holy Ghoſt, even from his Mother's Womb*; that he ſhould convert many of the *Jews*, and prepare the Way of the *Lord*, and conſequently be the *Forerunner* of our *Saviour*, and the greateſt of all the *Prophets*; which accordingly was ſo: For he prepared the Way for our *Saviour's* Reception; proclaiming to the *Jews* the Approach of the *Meſſias*; that he whom they had ſo long expected was nigh at Hand, and that his Kingdom was ready to appear; and that therefore they ſhould do well to break off their Sins by Repentance, and by Reformation of Life fit themſelves to receive the glad Tidings of the *Goſpel.*

This Forerunner of our *Saviour* was foretold by the Prophet *Iſaiah*, who calls him, *The Voice of him that crieth in the Wilderneſs, prepare ye the Way of the* Lord, *and make ſtrait in the Deſert a Way for our* God: And by *Malachi*, who ſtyles him, *The Meſſenger, that was to prepare the Way of the* Lord: And farther deſcribes him under the Character of *Elijah, the Prophet, that was to turn the Hearts of the Children to their Fathers.*

Through a Miſunderſtanding of this laſt, it was the general Perſuaſion of that Age, as it had been all along the prevailing Notion among the *Jews*, that *Elias* ſhould come in his own Perſon to prepare the Way for the *Meſſias.* The *Baptiſt* being queſtion'd in this Point, denied himſelf to be that very *Elias* who had lived in the Time of King *Ahab.* But this no Ways contradicts our Saviour's affirming him to be the Perſon foretold

under

under the Name and Character of *Elias*; becauſe the *Baptiſt* was ſo like *Elias* in Temper, Office, and other Circumſtances, that the Reſemblance might be a ſufficient Ground for calling him by that Name. The Buſineſs of both was to promote a general Reformation of Manners among thoſe who ſhould receive their Doctrine. They were both eminent Prophets, ſuperior to thoſe of the ſame Character in their own Age. Both of ſingular Abſtinence and Auſterity, retired from the World, and diſtinguiſhed from the Faſhions of it by a particular Habit. They were both courageous and zealous in oppoſing the prevailing Corruptions of their own Times, though the Great and the Powerful were the Supporters of them. All this plainly prove that the *Baptiſt* came in the *Spirit and Power of* Elias. And *John* himſelf by returning Anſwer to that Demand, Who he was? That he was the *Voice crying in the Wilderneſs*, propheſied of by *Eſaias*, did in Effect, and by neceſſary Conſequence, affirm himſelf to be *Malachi's Elias*, though not that *Elias* they erroneouſly expected; becauſe that Prophecy of *Eſaias* was acknowledged to point at the ſame Perſon with the other in *Malachi*.

After the *Baptiſt* had providentially eſcaped the Executioners of *Herod* in the Slaughter of *Bethlehem* in his Childhood, he retired early in the *Deſerts*, where he led a ſolitary Life; his Habit was a *rough Garment made of Camels Hair and a leathern Girdle*; his Food was thoſe *Locuſts*, which are counted clean Meat in *Scripture* (and were common Food not only in the *Eaſtern* and *Southern* Parts, but even in *Paleſtine* itſelf:) And *wild Honey* (conceived to be ſuch as the Bees had ſtored

up in hollow Trees or Caverns, and ordinary Proviſion to be found in the Woods.)

As to the Manner of his being called to his Office, it is ſaid, that *the Word of* God *came to him*; which Phraſe, implies, that the *Prophetick Spirit* was communicated to him to qualify him for an extraordinary Preacher to the People. The *Spirit of Prophecy* ſeemed to be ceaſed among the *Jews*, ſince the Death of *Malachi*; but it was now revived in *John* the *Baptiſt*, and was to be continued by the great *Prophet* and his Apoſtles.

His reſolute preaching, joined with the Severity of his Life, drew to him many Hearers; and great was the Number of his Proſelytes, who were *baptized of him, confeſſing their Sins.* His firſt Preaching was in the Wilderneſs of *Judæa*, the Towns and Cities that were about the Place of his Education: And from thence he made Converts round about *Jordan*, the River whereof ſupplied him with a Conveniency of baptizing the great Number of his Followers.

In his Preaching he impartially condemn'd the Vices of all Ranks and Orders of Men, and preſs'd upon them the Duties of their particular Places and Relations.

He had the great Honour to baptize his *Saviour*; which though he modeſtly declined, yet our *Lord* enjoined it, and it was accompanied with a *miraculous Atteſtation* from Heaven: Upon which Account he was called the *Baptiſt.* His Baptiſm was called the *Baptiſm of Repentance*; becauſe it was the firſt time *Baptiſm* was made uſe of to ſhadow out Repentance and Remiſſion of Sins; and that was the main Qualification required of thoſe that became his Diſciples, and the fitteſt to diſpoſe them

to

to receive our *Saviour*, and to entitle them to that Pardon of Sin, which the Goſpel brought along with it.

He ingeniouſly declared to the *Jews*, who had fixed their Minds upon him, as if he were the promiſed *Meſſiah*, that he was not the *Chriſt*, and that there was one to come after him, *the Latchet of whoſe Shoes he was not worthy to unlooſe*. And he perſiſted in his Teſtimony until his Death; the Truth of which he was better qualified to atteſt, in that it was revealed to him by *God* after a more eſpecial Manner.

But *John*'s Diſciples were unwilling to acknowledge *Jeſus* for the *Meſſias*, becauſe they thought he eclipſed the Glory of their Maſter. They believed *John* the *Baptiſt* to be a *Prophet*, and that he came from *God*; yet they could not digeſt the Teſtimony of *Chriſt*, becauſe that ſet him above their Maſter; which appear'd by the Complaint they made, *He that was with thee beyond* Jordan, *to whom thou bareſt witneſs, behold the ſame baptizeth, and all Men come to him*. Therefore St. *John*, when he was in Priſon, ſent his Diſciples to enquire whether our *Saviour* was he that ſhould come, or whether they ſhould look for another. This Meſſage he ſent for the Conviction of his Diſciples; that when he was cut off they might not be ſhaken in their Belief of *Chriſt*, but adhere and cleave faſt to him.

After this holy Man had lain ſome Time in Priſon, he was at laſt beheaded by the Command of *Herod*, who was provok'd by his Freedom in reproving him for his Adultery and Inceſt; that Prince keeping *Herodias* his Brother *Philip*'s Wife. *Herod*, tho' he feared the Multitude, that counted

John a Prophet, yet he was prevailed upon to put him to Death, by the Arts and Intrigues of *Herodias*, whoſe Daughter dancing before him upon his Birth-day, pleaſed him ſo extremely, that he promiſed to give her what ſhe ſhould aſk, and confirmed it with an Oath. And ſhe, being inſtructed by her Mother, demanded the Head of *John* the *Baptiſt*; which *Herod* upon pretence of Reverence to his Oath, ordered to be given her, though with ſome Regret. For he ſeems to have had ſome Reverence for St. *John*'s Character, eſteeming him a juſt and holy Perſon, and heard him gladly. Add to this, that he was uncertain how the People would reſent it, ſince they counted *John* a Prophet.

We are aſſured by *Joſephus*, that he was a Pattern of all Virtue; and that he continually preſſed his Countrymen the *Jews* to the Practice of Juſtice towards Men, and Piety towards *God*; that he exhorted them to receive his *Baptiſm*; aſſuring them it would be well pleaſing to *God*, if they not only renounced their Sins, but to the Purity of the Body added that of the Soul. And ſuch was their Opinion of his Sanctity, that they attributed the Overthrow of that Army, *Herod* ſent againſt his Father-in-law *Aretas* (who fell out with him about the Divorce of his Daughter, effected in order to take *Herodias* his Brother's Wife) to the juſt Judgment of *God*, as a Puniſhment for putting *John* the *Baptiſt* to Death.

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The Life of St. *Stephen.*

SAINT *Stephen* was the firſt Martyr that ſuffered for *Chriſt*'s Sake, after his Aſcenſion into Heaven. He was a *Jew*; as he owns in his Apology to the People, but whether born at *Jeruſalem*, or amongſt the diſperſed in the *Gentile* Provinces, is impoſſible to determine. Antiquity reckons him, and that probably enough, among the ſeventy Diſciples: And indeed his admirable Knowledge in the Chriſtian Doctrine, and his ſingular Ability in proving *Jeſus* to be the *Meſſias*, argue him to have been trained up under our *Saviour*'s immediate Inſtitutions for ſome conſiderable Time.

The Scriptures deſcribe him as a Man *full of Faith and the Holy Ghoſt*; which implies, that he had great Zeal and Piety, and that he was endowed with extraordinary Meaſures of that Divine Spirit that was lately ſhed upon the Church, and thereby peculiarly qualified for the Office of a Deacon, which he exerciſed in the Church. This Office was to ſuperintend the Neceſſities of the Poor; to make daily Proviſion for their Publick Feaſts; and to keep and diſtribute the Treaſure of the Church; that ſo the *Apoſtles* might have more Leiſure to attend thoſe Affairs, that were more immediately ſerviceable to the Souls of Men. But this was not all; for the *ſerving Tables*, mentioned *Acts* 6. implied alſo the Attendance at the Table of the *Lord*'s *Supper*; for in theſe Days their *Agapæ* or Love-Feaſts (where Rich and Poor ſat down together) where at the ſame Time with the *holy Euchariſt*, and both adminiſtered every Day; ſo

that

that the Miniſtration of a Deacon reſpected both the one and the other. Beſides they were allowed to preach and baptize, as is plain by *Philip* the Deacon who did both.

There were at *Jeruſalem*, many Synagogues eſtabliſhed for expounding the Law, and for Prayer. In ſome Apartments joining to theſe, were Schools or Colleges for the Inſtruction of Youth; which being built by *Jews*, who were Foreigners, were called after the Name of their Countries. Several of the Members of thoſe Synagogues oppoſed and diſputed with *Stephen*: But notwithſtanding their Subtilty and Learning, they were not *able to reſiſt the Wiſdom and the Spirit by which he ſpake.*

Being baffled in this Attempt, they ſuborned Men of profligate Conſciences to undermine him by falſe Accuſations; that ſo he might fall a Sacrifice to their Spight and Malice, and that by the Hand of publick Juſtice. Theſe depoſed againſt him, that they had heard *him ſpeak blaſphemous Words againſt* Moſes, *and againſt* God. That he ſhould threaten the Ruin of the Temple, and the Abolition of the *Moſaick Rites*; and blaſphemouſly affirm, that *Jeſus of Nazareth* ſhould take away that Religion, which had been eſtabliſhed by *Moſes*, and by *God himſelf.*

Saint *Stephen* in his Defence, ſaid, That if they looked back to their Forefather *Abraham*, they would find that *God* choſe him to be a Father of the Faithful, when he lived among *Idolatrous* Nations; and that he ſerved *God* acceptably without thoſe external Rites, they laid ſo great Streſs upon. And when he entred into Covenant with him, he made uſe of no Ceremony, but that of *Circumciſion*; and that without any other fixed Rite but this,

is, the ſucceeding *Patriarchs* worſhipped *God* r ſeveral Ages, till the Time of *Moſes*, who was ɔpointed by *God* to conduct them out of the ſouſe of Bondage; who had foretold, *that* God *vould raiſe up to them a Prophet like unto him, and hat they ſhould hear him.* That when their Fathers apſed into *Idolatry*, *God* commanded *Moſes* to ſet ıp a *Tabernacle*, as a Place of publick Worſhip; vhich after ſome Years gave place to a ſtanding Temple, deſigned by *David*, but built by *Solomon*; vhich though ſtately, was not abſolutely neceſſary, rom the Nature of that infinite Being they worhipped. And that therefore there could not be hat Neceſſity for thoſe *Moſaick* Rites they preended; eſpecially ſince they were deſigned to laſt ɔut for a Time; but that it was their refractory Humour, as it had been their Anceſtors, *to reſiſt the Holy Ghoſt*, and to perſecute and ſlay thoſe *Prophets*, that foretold the coming of the *Meſſias*, *the Holy One*; of whom they had been the Betray-ɛrs and Murtheres, without any regard to that Law ıe came to fulfil.

The Judges at this, expreſſed all Signs of Rage ınd Fury, their Conſciences being ſtung with the Truths he delivered; which prevented the Applicaion he deſigned to make. However, regardleſs of heir Reſentment, he fixed his Eyes and Thoughts ıpon Heaven, and ſaw the *Glory of* God, *and* Jeſus *ſtanding at the Right Hand of* God; the affirming ɔf which made his Adverſaries now take it for granted that he was a *Blaſphemer*; and thereupon reſolve his Death without any further Proceſs. Immediately therefore *they ran upon him, and hurried him out of the City, and ſtoned him.* The Witneſſes, whoſe Hands were to be firſt upon him, putting off

off (according to Cuſtom) their upper Garments, laid them down at *Saul's* Feet, while the holy Saint was upon his Knees, recommending his Soul to *God*, and praying for his Murderers, that the Guilt of his Death might not be laid to their Charge; and in this Manner copying the Example of his bleſſed Maſter *Jeſus Chriſt*, *he fell aſleep*.

In like Manner if we will diſtinguiſh ourſelves to be the Diſciples of the bleſſed *Jeſus*, we muſt love our *Enemies*, bleſs them that curſe us, pray for them that deſpitefully uſe us and perſecute us; a Perfection of Charity peculiar to the Goſpel Inſtitution. The miraculous Converſion of St. *Paul*, was a Proof of the Efficacy of St. *Stephen*'s dying Prayers. His Body was carried by devout Men to be buried; who, from a Senſe of the Loſs of ſo pious and good a Man, *made great Lamentation for him*.

The Life of St. *James* the Great.

SAINT *James*, ſurnamed the *Great*, either becauſe of his Age, being much Elder than the other St. *James*; or for ſome peculiar Honours and Favours of our *Lord* conferred upon him, he being one of the three Diſciples whom our *Saviour* admitted to the more intimate Tranſactions of his Life, from which the others were excluded. He had the Honour of being related to our *Saviour*, by his Mother *Mary*, ſurnamed *Salome*, Siſter to *Mary* the Mother of our *Lord*.

Not

Not her own Siſter properly ſo called (the bleſſed Virgin being in all likelihood an only Daughter) but Couſin German, ſtyled her Siſter according to the Cuſtom of the *Jews*, who were wont to call all ſuch near Relations, *Brothers* and *Siſters*.

Before he was called to the Apoſtolate, he was one of *Simon Peter*'s Partners in the Trade of Fiſhing, and Son to *Zebedee* of the ſame Profeſſion, who kept many Servants for that Employment; which ſpeaks him a Man of conſiderable Note that Way. We ſee that *God*'s Bleſſing uſually meets Men in the Way of an honeſt Diligence; we ought not therefore to contemn Men of the meaneſt Employment, that are honeſt and induſtrious; eſpecially when it is remembered, that our *Lord* himſelf, as is intimated in *Scripture*, and aſſerted generally by the *Ancient Writers* of the Church, worked at the Trade of a Carpenter, during the Retirement of his private Life.

It was from the mean Trade of Fiſhing that our *Saviour* called ſeveral to be Apoſtles. And this was the Caſe of St. *James*. Our *Saviour* paſſing by the Sea of *Galilee* ſaw him and his Brother *John* in their Ship, mending their Nets, and called them to be his Diſciples; which they chearfully complied with.

He ſurnamed them both *Boanerges*, that is, *Sons of Thunder*: Some think upon account of their rouzing the ſleepy World with the Vehemency of their Preaching; as Thunder, which is called *God*'s *Voice*, powerfully ſhakes the natural World. Or if it relates to the Doctrines they delivered, it may ſignify their teaching the great Myſteries of the Goſpel in a profounder Strain than the reſt. Probably the Expreſſion may de-

note no more, than that in general they were to be eminent Miniſters under the Goſpel-Diſpenſation, which is called *a Voice ſhaking the Heavens and the Earth*, and ſo anſwers the native Importance of the Word ſignifying an *Earthquake*, or a vehement Commotion that makes a Noiſe like Thunder: Or there might be ſomething in the Temper of theſe Apoſtles that might give occaſion to this Title; the Inſtance of their deſiring our *Saviour*, that they might pray down Fire from Heaven, as *Elias* did, upon the inhoſpitable *Samaritans*, that refuſed to receive him. Becauſe he ſeemed to ſlight Mount *Gerizim*, the ſolemn Place of their Worſhip; *his Face being as though he would go to Jeruſalem.* Which different Places of Worſhip had created an inveterate Quarrel between the *Jews* and *Samaritans*; and laid the Foundation of that Feud between them, which in proceſs of Time grew ſo great, that they would not ſo much as ſhew common Civility to one another.

However our *Saviour* reſented the warm Zeal of theſe Apoſtles; and ſeverely rebuked the Fierceneſs of their Temper as contrary to the Nature of the Goſpel Inſtitution, and his Deſign of coming into the World; which was to ſave Men's Lives, by eſtabliſhing a Religion, that not only conſults their eternal Salvation, but their temporal Peace and Security: As he alſo corrected their Ambition in prompting their Mother *Salome* to petition for the principal Places of Honour next his Perſon; by making them ſenſible of the Raſhneſs of their Demand; and that in his Kingdom, the higheſt Place would be to take the greateſt Pains, and to undergo the heavieſt Troubles and Suffering; and that as for any Dignity, it was to be diſ-

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poſed of to thoſe *for whom it was prepared by his Father*. So likewiſe he calm'd the Paſſions of the reſt of the Diſciples, offended at this Requeſt, by inſtructing them in the Nature of his Kingdom, and ſhewing them how different it was from that of worldly Potentates; that in his Service *Humility* was the Way to Honour; and that he, who took moſt Pains, and did moſt Good, would be the greateſt Perſon; and that his own Example was a Pattern of it, who came into the World not to be ſerved himſelf, but to ſerve others, even at the Expence of his own Life.

The *Spaniſh* Writers contend that after St. *James* had preached the Goſpel in *Judæa* and *Samaria*, he planted Chriſtianity in *Spain*. But of this there is no ſure Account; therefore it is ſafeſt to confine his Miniſtry to *Judæa* and the Parts thereabouts. *Herod* being deſirous upon his Entrance into the Government, to pleaſe the People, cauſed St. *James* to be apprehended at *Jeruſalem*, and then commanded that he ſhould be beheaded. And ſo he became the *firſt Apoſtle* that laid down his Life for the Teſtimony of *Jeſus*. As he was led to the Place of his Martyrdom, his Accuſer, being enlightened by the Courage and Conſtancy of St. *James*, ſhewed at his Trial, repented of what he had done, and falling at the Apoſtle's Feet, heartily begged his Pardon for what he had teſtified againſt him. The holy Man, raiſed him up, and embracing him, ſaid, *Peace be to thee*. Whereupon he publickly profeſſed himſelf a Chriſtian, and was beheaded at the ſame Time.

The Life of St. *Andrew.*

THE Apoſtle St. *Anderw* was born at *Bethſaida*, a City of *Galilee*, ſtanding upon the Banks of the Lake of *Genneſareth*. He was Son to *Jonas*, a Fiſherman of that Town, and Brother to *Simon Peter*. He was awakened to expect the *Meſſias*, by being a Diſciple of *John* the *Baptiſt*, who trained up his Proſelytes under the Diſcipline of Repentance, which prepared them to entertain the Doctrine of the *Meſſias*; whoſe approach he told them was near at Hand, repreſenting to them the Dignity of his Perſon, and the Importance of the *Deſign he was to come upon.*

Saint *Andrew* being with *John* the *Baptiſt* one Day, as *Jeſus* paſſed by, and hearing him ſay, that he was *the Lamb of* God, *that taketh away the Sins of the World*, he followed our *Saviour* upon this Teſtimony, to the Place of his Abode; hearing his Inſtructions, and improving his Faith by conferring with him. The firſt Effect of his Faith in the *Meſſias* was, that he went to his Brother *Simon*, and imparted to him the joyful News, that he had found the *Deſire of the World*, and their long expected Happineſs, the *Chriſt*, who was promiſed by the Prophets; and carried him immediately to *Jeſus*; where after a ſhort Stay they returned again to their own Houſes, and exerciſed their Calling. About a Year afterwards, when he was fully convinced of the Greatneſs and Divinity of our *Saviour*'s Perſon, by a miraculous Draught of Fiſhes, taken at his Direction; our *Saviour* commanded him, with his Brother *Peter*, to follow him, deſigning to make them Fiſhers of Men; who

who accordingly left all, and conſtantly attended our *Saviour*'s Perſon, and was afterwards called by him to the *Office* and *Honour of the* Apoſtolate.

(It is generally affirmed by the *Ancients*) the Apoſtles agreed among themſelves, (probably not without the ſpecial Guidance and Direction of the *Holy Ghoſt*) what Parts of the World they ſhould ſeverally take. In this Diviſion St. *Andrew* had *Scythia*, and the neighbouring Countries, allotted him for his *Province*. After this bleſſed Apoſtle had planted the Goſpel in ſeveral Places, and by his indefatigable Labours had converted many to the Faith, he came at laſt to *Patræ* in *Achaia*, where by laying down his Life, he confirmed the *Truths* he had taught. For by endeavouring to convert *Ægeas* the *Proconſul* of *Achaia*, and to preſerve his new Converts from *Apoſtaſy*, whom the Governour ſtrove to reduce by all Arts to their old Idolatry, he enraged the *Proconſul* againſt him; who commaaded him to be ſcourged, and then to be crucified; and that his Death might be more lingring, he was faſtened to the *Croſs*, *not with Nails*, but with *Cords*.

As he was led to Execution, he ſhewed a chearful and compoſed Mind, and being come within Sight of the Croſs, he ſaluted it with this kind Addreſs: *That he had long expected and deſired that happy Hour; that the Croſs had been conſecrated by bearing the Body of Chriſt; that he came joyful and triumphing to it, that it might receive him as a Diſciple and Follower of him, who once hung upon it, and be the Means to carry him ſafe to his Maſter, having been the Inſtrument upon which his Maſter did redeem him.* Having prayed and exhorted the People to Conſtancy and Perſeverance in their Religion, he

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was faſten'd to the Croſs, whereon he hung two Days, teaching and inſtructing the People all that time; and when great Importunities were uſed with the *Proconſul* to ſpare his Life, he earneſtly begged of our *Lord Jeſus*, that he might at that Time depart, and ſeal the Truth of his Religion with his Blood, which accordingly happened. His Body being taken down from the Croſs, was embalmed, and decently and honourably interred by *Maximilla*, a Lady of great Quality and Eſtate. Afterwards it was removed to *Conſtantinople* by *Conſtantine the Great*, and buried in the great Church, which he had built to the Honour of the Apoſtles.

The Life of St. *Thomas*.

SAINT *Thomas* the Apoſtle, who was alſo called *Didymus*, was a *Jew*, and probably a *Galilean*; and it is very likely, that he was a Fiſherman; for when St. *Peter*, after our *Saviour*'s Reſurrection, thought fit to return to his former Profeſſion of Fiſhing, to relieve his preſent Neceſſities, *Thomas* bore him Company.

After he was called to be an Apoſtle, he gave great Proof of his Willingneſs to adhere to our *Saviour*. For when the reſt of the Apoſtles diſſuaded our *Saviour* from returning into *Judæa* (whither he was reſolved to go for the raiſing his dear Friend *Lazarus*, lately dead) leſt the *Jews* ſhould ſtone him, as they had before attempted, St. *Thomas* deſired them not to hinder *Chriſt*'s Journey thither, though it might coſt their Lives.

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Let us alſo go, that we may die with him, ſaith he. 'When our *Saviour*, a little before his cruel *Suf-* 'ferings, ſpoke to his Diſciples of the *Joys of* 'Heaven, and of his going to prepare a Place for 'them, *Thomas* profeſſed that he knew not whi- 'ther he went, much leſs the Way that led to it. 'But our Saviour treating the Slowneſs of his Un- 'derſtanding with Mildneſs and Gentleneſs, in a ſhort, but ſatisfactory Anſwer, told him, that he *was* the *true and living Way*, the Perſon whom the Father had ſent into the World to ſhew Men by his *Doctrine* and *Example*, the Paths of eternal Life; and that they could not miſs of Heaven, if they did but keep to that Way, which he had preſcribed. Teaching us thereby, that where the Mind is rightly diſpoſed, and the *Affections* bent towards *Heaven*, we ought to bear with the Heavineſs of the Underſtanding, and to endeavour with Gentleneſs and Patience to inſtil that Knowledge, which is neceſſary to make *Devotion* perfect; and that the doing that *Will of God*, which we know, is the beſt Qualification to attain greater Degrees of Knowledge; ſince we are aſſured by our Saviour, *If any Man will do his Will, he ſhall know of the Doctrine, whether it be of* God.

St. *Thomas* was exceeding doubtful of our *Saviour*'s Reſurrection; and required the Teſtimony of his own Senſes in Proof thereof. Tho' the reſt of the Apoſtles aſſured him they had really ſeen their Maſter alive again, yet he profeſſed, except *he ſhould ſee in his Hands the Print of the Nails, and thruſt his Hand into his Side, he would not believe.* Our *Saviour* compaſſionating his Weakneſs, and willing to ſatisfy the Doubts and Scruples of ſincere, tho' ignorant Men, appeared to his Diſciples

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again, when St. *Thomas* was with them, and gave him the Satisfaction he desired. He being quickly convinced of his Error, acknowledged him to be his very Lord and Master, a *God omnipotent*; thus able to rescue himself from the Powers of Death. Our *Lord Jesus* to this Profession of St. *Thomas's* Faith replied, that he did well to believe upon this Testimony of his Senses; but that it was a more noble and commendable Act of Faith, to acquiesce in a *rational Evidence*, and to entertain the Doctrines and Relations of the *Gospel* upon such Assurance of the truth of Things, as are fit to satisfy a wise and sober Man, though he did not see them with his own Eyes.

The *Province* allotted to St. *Thomas* for the Exercise of his *Apostolical* Office was *Parthia*; he published the glad Tidings of Salvation to the *Medes*, *Persians*, *Carmanions*, *Hyrcani*, and *Bactrians*. Some of the *Ancients* relate how he met with the *Magi*; to whose Country they belonged, who brought Presents to our new-born *Saviour*; that he baptized several of them, and made use of them as his Assistants in propagating the *Gospel*; that he passed through the *Asian Æthiopia*, and at last came to the *Indies*. The Christians which inhabit the more southerly Part of the great Promontory, whose Base lyes between the Outlets of the *Indus* and *Ganges*, are called the Christians of St. *Thomas*, because supposed to be converted by his Preaching.

Having converted many to the Faith of *Jesus Christ* in *India*, and among the rest the Prince of the Country, the *Brachmans* perceiving this would spoil their Trade, resolved to put a Stop to his Progress, and so conspired his Death. One Day when the Apostle was retired without the City of

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Malopur for his private Devotions, they aſſaulted him with armed Men; firſt loading him with Darts and Stones, and then one run him through with a Lance. His Body was buried by his Diſciples in a Church which he had lately cauſed to be built in the forementioned City.

The Life of St. *Philip*.

THE Apoſtle St. *Philip* was born at *Bethſaida*, in *Galilee*, a Town near the Sea of *Tiberias*. The Natives of this Place paſſed under a very reproachful Character, as a People more rude and unpoliſhed than any other in the Territories of *Paleſtine*. But our *Saviour* choſe his Diſciples, the great Inſtruments to convert the World, from this Place, to confound the Wiſdom of the Wiſe; and by the Succeſs of ſuch contemptible Means, to atteſt the Divinity of that Doctrine they preached.

St. *Philip* probably was a Fiſherman, the general Trade of the Place of his Birth. He had the Honour of being firſt called a Diſciple of our bleſſed *Saviour*; becauſe tho' our *Saviour* after his Return from the Wilderneſs, firſt met with St. *Andrew* and his Brother *Peter*, and had ſome Converſation with them, yet they immediately returned to their Trade; and the next Day as he was paſſing thro' *Galilee*, he found *Philip*, whom he commanded to follow him; (the conſtant Form he uſed in chuſing his Diſciples,) and it was not till a whole Year after, that the other two were called to be Diſciples.

St. *Philip* readily complied with our *Lord's* Command, and immediately engaged in his Service, though he had not ſeen any Miracle. But it is reaſonable to believe, that he was acquainted with *Moſes* and the *Prophets*, and that he was awakened with the general Expectation, then among the *Jews*, that the *Meſſias* would immediately appear. Beſides, we are to ſuppoſe the Divine Grace did particularly accompany the Command of *Chriſt*, and diſpoſe thoſe that he called, to believe him to be the *Meſſias*. The firſt Effect of his Faith in the *Meſſias*, was, A Forwardneſs of Mind to direct others in the ſame Way of Happineſs with himſelf; for he finds *Nathaniel* (who is with great probability thought to have been *Bartholomew*) a Perſon of Note and Eminence, and acquaints him with the welcome News of his Diſcovery, that he had found him, of whom *Moſes* and the *Prophets* did write, the Anointed of *God*, the *Saviour* of the World, and conducts him to him.

We read of this Apoſtle, that to try his Faith, our *Saviour* propounded to him that Queſtion; What they ſhould do to procure ſo much Bread as would feed the vaſt Multitude that followed him? That it was to him the *Gentile Proſelytes* addreſſed themſelves, when deſirous to ſee our *Saviour*, of whom they had heard ſo great a Fame. And that it was with him our *Lord* had the Diſcourſe concerning himſelf before the laſt Paſchal Supper; wherein he gently rebukes him for the ſmall Improvement he had made, after having attended ſo long upon his Inſtructions.

The *Upper Aſia* fell to the Care of this Apoſtle, where he took great Pains in planting the Goſpel,

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and by his Preaching and Miracles made many Converts. In the latter end of his Life he came to *Hierapolis* in *Phrygia*, a City rich and populous, and very much addicted to Idolatry, and particularly to the Worſhip of a Serpent or Dragon of a prodigious Bigneſs. St. *Philip* by his Prayers procured his Death, or at leaſt the Vaniſhing of this famous Serpent, and then by his Diſcourſes made them ſenſible how unbecoming it was to give divine Honours to ſuch odious Creatures.

He ſuffered Martyrdom at this City of *Hierapolis*; the Magiſtrates whereof, being provoked by the Succeſs of Chriſtianity, found among the People, put St. *Philip* into Priſon, and cauſed him to be ſeverely whipped and ſcourged, and then led to Execution; where he was, as ſome ſay, hanged up by the Neck againſt a Pillar; though others affirm he was crucified.

The Life of St. *James* the Leſs.

SAINT *James* (called the Leſs) is in Scripture ſtyled the Brother of our *Lord*: And by *Joſephus*, eminently ſkilful in Matters of Genealogy, he is expreſsly called the Brother of *Jeſus Chriſt*. The ancient Fathers, eſpecially of the *Greek* Church, make St. *James* and them that were ſtyled Brethren of our *Lord*, Children of *Joſeph* by a former Wife: And then, as he was reputed and called our *Saviour*'s Father, ſo they might well be accounted and called his Brethren.

This St. *James* was ſtyled the Leſs, as it is thought from the Stature of his Body, to diſtin-

guiſh him from the other St. *James*, either becauſe he was of greater Height and Bulk; or of greater Age. But he got himſelf a more honourable Name by the Piety and Virtue of his Life, which was St. *James* the Juſt, by which he is ſtill known all over the World.

St. *Jerome* relates out of the *Hebrew* Goſpel of the *Nazarenes*, that St. *James* had ſolemnly ſworn, *That from the Time he had drank of the Cup, at the Inſtitution of the Sacrament, he would eat Bread no more till he ſaw the* Lord *riſen from the Dead.* That our *Lord* when he appeared to him ſaid, *Bring hither Bread and a Table; and he took the Bread and bleſſed, and brake it, and gave it to* James *the Juſt, and ſaid unto him, my Brother, eat thy Bread, for the Son of Man is riſen from among them that ſleep.*

After our *Saviour*'s Aſcenſion, he was choſen Biſhop of *Jeruſalem.* St. *Paul* after his Converſion made his Addreſs to this Apoſtle, by whom he was honoured with the Right-hand of Fellowſhip. To him St. *Peter* ſent the News of his miraculous Deliverance out of Priſon; *Go ſhew theſe Things unto* James *and to the Brethren*; that is, to the whole Church, eſpecially St. *James*, the Biſhop and Paſtor of it. He appeared principally active at the Synod of *Jeruſalem*, in the great Controverſy concerning the Obligation of the *Jewiſh Rites* and *Ceremonies*; for though the Caſe was open'd by St. *Peter*, and debated by St. *Paul*, yet the final and decretory Sentence was pronounced by St. *James.*

He was of a meek and humble Temper. The Dignity of his Station, and his Relation to our Saviour, did not exalt him in his own Thoughts: For

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in the Inſcription of his Epiſtle, he only ſtyles himſelf, Servant of the *Lord Jeſus*. His Temperance was admirable; he wholly abſtained from Fleſh; he drank neither Wine nor ſtrong Drink, nor ever uſed the Bath; he was ſo very abſtemious, that his Body was covered with Paleneſs through Faſting. Prayer was his conſtant Buſineſs and Delight, and by his daily Devotions, his Knees were become as hard and brawny as a Camels. And by his Prayers in a great Drought he obtained Rain. He governed the Church with Wiſdom and Application, and ſhewed great Charity to his Enemies by praying for them at the Hour of his Death. He was not only reverenced by the Chriſtians, but honoured even by the *Jews* for his excellent Virtues.

St. *Paul* having eſcaped the Malice of the *Jews*, by appealing to *Cæſar*, his Enemies reſolved to revenge it upon St. *James*; but not being able to accompliſh it under *Feſtus*'s Government, they more effectually attempted it under the Procuratorſhip of *Albinus* his Succeſſor: When *Ananus* the younger, then High Prieſt, and of the Sect of the *Sadducees*, mercileſs and implacable in his Temper, reſolved to diſpatch him before the new Governour could arrive. To this end the Council was ſummoned, and the Apoſtle, with ſome others, were accuſed for tranſgreſſing the Law, and for Blaſphemy againſt *God*.

The *Scribes* and *Phariſees* by flattering Speeches endeavoured to engage him, at the Confluence of the *Paſchal* Solemnity, to undeceive the People concerning *Jeſus*, whom they looked upon as the *Meſſiah*; and that he might be the better heard, to go with them to the Top of the Temple, thinking by

by this Method to bring him to renounce *Chriſt*. They addreſſed to him as he was placed upon the Pinnacle of the Temple, in theſe Words, *Tell us, O juſt Man, what we are to believe concerning* Jeſus Chriſt, *who was crucified?* He anſwered with a loud Voice, *Why do you enquire of* Jeſus *the Son of Man? He ſits in Heaven on the right Hand of the Majeſt on high, and will come again in the Clouds of Heaven.* Upon which the People glorified the *bleſſed Jeſus*, and proclaimed *Hoſanna to the Son of* David. Upon this Diſappointment of the *Scribes* and *Phariſees*, they ſuddenly cried out, that *Juſtus* himſelf was ſeduced, and threw him down from the Place where he ſtood; and being very much bruiſed, tho' not killed, he recovered ſo much Strength as to get upon his Knees, and pray for them that thus cruelly uſed him; and while he was thus praying for them, they loaded him with a Shower of Stones, till one with a Fuller's Club beat out his Brains. He died according *to Epiphanius*, in the Ninety-ſixth Year of his Age, about Twenty-four Years after *Chriſt*'s Aſcenſion.

Joſephus reckons his Death as what more immediately alarmed the Divine Vengeance, and haſtened the univerſal Ruin and Deſtruction of the *Jewiſh* Nation. He wrote one Epiſtle, addreſſed to the *Jewiſh Converts* diſperſed and ſcattered abroad; to fortify them againſt all thoſe Temptations, whereby the Purity of their Faith might be endangered, and to ſecure their Patience and Charity, and all other Chriſtian Practices, hereby encouraging them to faithful Perſeverance.

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The Life of St. *Bartholomew.*

SAINT *Bartholomew* was one of the twelve Apoſtles. But he being no further taken notice of, than the bare mention of his Name, many both anciently and of latter times have ſuppoſed that he lay concealed under the Name of *Nathaniel*, one of the firſt Diſciples that came to *Chriſt*. The Reaſon of this Conjecture is, becauſe as St. *John* never mentions *Bartholomew* in the Number of the Apoſtles; ſo the other three Evangeliſts never take Notice of *Nathaniel:* And as in St. *John*, *Philip* and *Nathaniel* are joined together in their coming to *Chriſt*, ſo in the reſt of the Evangeliſts *Philip* and *Bartholomew* are conſtantly put together; and afterwards we find them joint Companions in the Writings of the Church. What renders this Matter ſtill more probable; *Nathaniel* is particularly reckoned up with the other Apoſtles, to whom our *Lord* appeared at the Sea of *Tiberias* after his Reſurrection.

Our *Saviour* gave him this Character, when *Philip* firſt brought him to the *Lord*, that he was a Man of true Simplicity and Integrity; an *Iſraelite* indeed, in whom was no Guile; no Art of Hypocriſy and Deceit. A Mind free from Prejudice, we know, is the beſt Preparative for the Reception of the Truth. And the Simplicity of this Apoſtle's Mind appears in that, when he was told of *Jeſus*, he did not object againſt the Meanneſs of his Original, the low Condition of his Parents, the Narrowneſs of their Fortunes; but only againſt the Place of his Birth, which could not be *Nazareth*; the Prophets having foretold he ſhould be

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born at *Bethlehem*: And yet he was not ſo far carried away with this popular Prejudice, as not to enquire farther concerning our *Saviour*; and when he received ſatisfactory Anſwers, he preſently own'd him for the *Meſſiah*, calling him the Son of *God*, and the King of *Iſrael*.

It is thought this Apoſtle travelled to propagate Chriſtianity as far as *India*, that Part of it that lyes next to *Aſia*; for, as *Euſebius* relates, when *Pantænus*, a Man famous for Philoſophy, as well as Chriſtianity, deſiring to imitate the *Apoſtolical* Zeal in propagating the Faith, travelled as far as *India* itſelf; there, among ſome, that yet retained the Knowledge of *Chriſt*, he found St. *Matthew*'s Goſpel written in *Hebrew*; leſt there, as the Tradition aſſerts, by St. *Bartholomew*, one of the twelve Apoſtles when he preached Chriſtianity to thoſe Nations. He returned from thence to the more *Northern* and *Weſtern* Parts of *Aſia*, inſtructing the People of *Hierapolis* in the Doctrine of the Goſpel. From thence he went into *Lycaonia*, and there he employed himſelf upon the ſame Account. At laſt he removed to *Albanople* in *Armenia* the *Great*; where endeavouring to reclaim the People from Idolatry, he was by the Governor of the Place crucified, as ſome ſay, with his Head downward; though others ſay, that he was flayed, and his Skin firſt taken off; which might conſiſt well enough with his Crucifixion; Excoriation being a Puniſhment in uſe not only in *Egypt*, but among the *Perſians*, next Neighbours to theſe *Armenians*, from whom they might eaſily borrow it. He chearfully bore their cruel Uſage, and comforted and confirmed his Chriſtian Converts to the laſt Minute of his Life.

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The Life of St. *Matthew.*

SAINT *Matthew*, the Apoſtle, alſo called *Levi*; tho' a *Roman* Officer, yet he was a *Hebrew*, of the *Hebrews*. Both his Names diſcover him to be of *Jewiſh* Original, and probably a *Galilean*. His Buſineſs was that of a Publican, or Toll-gatherer to the *Romans*; an Office of bad Report among the *Jews*. It was once accounted a Place of Power and Credit, and of honourable Reputation, not ordinarily conferred upon any but *Roman* Knights. But what made this Office ſo odious to the *Jews* was, the Covetouſneſs and Exaction of thoſe that managed it; for having farmed the Cuſtoms of the *Romans*, they griped the People, that they might be able to pay their Rent, and raiſe Profit to themſelves. Beſides, this Tribute was not only a Grievance to their Purſes, but an Affront to the Freedom of their Nation, and a ſtanding Inſtance of their Slavery. And their Brother *Jews* exerciſing this Office, ſtill provoked them more, becauſe it obliged them to converſe frequently with the *Gentiles*; which they held unlawful, ſince thereby they ſeemed to conſpire with the *Romans*, to entail perpetual Slavery upon their own Nation. The *Jewiſh* Nation expreſſed their Abhorrence of the Publicans, by counting it unlawful to do them any Office of common Kindneſs. Money received of them might not be put to the reſt of a Man's Eſtate, it being preſumed to be got by Violence. They were not admitted as Perſons fit to give Evidence in any Cauſe. They were not only deprived of all Communion in Divine Worſhip, but ſhunned in all Affairs of Civil Soci-

ety; it being eſteemed infamous and unlawful to marry into the Family of any ſuch.

St. *Matthew*'s Office more particularly conſiſted in gathering the Cuſtoms of all Merchandize, that came by the Sea of *Galilee*, and the Tribute that Paſſengers were to pay, that went by Water; for which Purpoſe the Office was kept by the Sea-ſide. And here it was that *Matthew* ſat at the Receipt of Cuſtom, when our *Saviour* called him to be a Diſciple. It is probable he had ſome Knowledge of our *Saviour* before he was called; becauſe he lived at *Capernaum*, the Place of *Chriſt*'s uſual Reſidence, where his Miracles and Sermons were frequent; and thus he might in ſome Meaſure be prepared to receive the Impreſſions which our *Saviour*'s Call made upon him. What made Saint *Matthew*'s Compliance with our *Saviour*'s Call ſo very valuable was, in that he exchanged rich and plentiful Circumſtances, and a gainful Trade, for Poverty and Hardſhip; quitting whatever the World counts dear, and preferring the Attendance upon the *Son of Man*, who had not where to lay his Head, before all the Advantages of Intereſt and Relations. His great Contempt of the World, appeared, not only in his quitting a plentiful Eſtate in order to become our *Saviour*'s Diſciple, but in the great Abſtemiouſneſs he exerciſed in the remaining Part of his Life; refuſing to gratify himſelf with the ordinary Conveniencies, as well as with the Pleaſures of it; his common Diet being nothing but Herbs and Roots, Seeds and Berries.

He expreſs'd his Satisfaction in becoming our *Saviour*'s Diſciple, by entertaining our *Saviour* at a great Dinner at his own Houſe, whither he invited all his Friends, eſpecially thoſe of his own Pro-

Profeſſion; piouſly hoping, that they alſo might be influenced by our *Saviour*'s Converſe and Company. And from our *Saviour*'s converſing ſo familiarly with the worſt of Men, which gave ſuch Offence to the *Phariſees*, we may learn that the greateſt Sinners are Objects of our Pity rather than Contempt; and that we ought not to grow faint in our Endeavours for their Converſion, as long as the wonderful Patience of *God* bears with them. That our Company is moſt ſuitable where the Neceſſities of Souls do require it. And that in order to reclaim Sinners, we ought to prefer Acts of Charity before all ritual Obſervances, and the nice Rules of Perſons converſing with one another.

That Humility for which St. *Matthew* was remarkable appeared, in that when the other *Evangeliſts* deſcribing the *Apoſtles* by Pairs, conſtantly place him before St. *Thomas*, he modeſtly places himſelf after him. And when the reſt of the *Evangeliſts* record the Honour of his Apoſtleſhip under the Name of *Matthew*, but ſpeak of his former ſordid Courſe of Life under that of *Levi*, he himſelf ſets it down, with all its Circumſtances, under its own proper and uſual Name.

St. *Matthew* continued with the reſt of the Apoſtles till after our *Lord*'s Aſcenſion, and afterwards, for the firſt eight Years he preached up and down *Judæa*, endeavouring to convert his Brethren, the *Jews*, to the Faith of *Chriſt*. And when he betook himſelf to the propagating the Goſpel among the *Gentiles*, *Æthiopia* is generally aſſigned as the Province of his Apoſtolical Miniſtry; where by preaching and working Miracles he nightily triumphed over Error and Idolatry: In which Country it is moſt probable he ſuffered

Martyrdom; but by what Kind of Death it is alto gether uncertain. He was not only an Apoſtle bu alſo an Evangeliſt: A Name given at firſt to al thoſe, that preach'd the Goſpel; but afterward confin'd to thoſe four, that wrote the Hiſtory o the Life and Preaching of our *Lord Jeſus Chriſt*. Which Hiſtories are generally called the fou Goſpels. He was well qualified to write his Goſ pel, becauſe he was an Eye-witneſs of the Lif and Actions of our bleſſed *Saviour*, and free fron thoſe Temptations, which prevail upon Men t impoſe upon others. He wrote it while he wa in *Paleſtine*, about eight Years after the Death c our *Saviour*, at the Intreaty of the *Jewiſh* Con verts, and, as *Epiphanius* tells us, at the Comman of the Apoſtles. And being deſigned for the Ui of his Countrymen, he writ it in the *Hebrew* Lan guage, as is generally aſſerted by all Antiquity. was very quickly tranſlated into *Greek*; ſome a tributing it to St. *John*, others to St. *James* th *Leſs*. The Apoſtles approved the Verſion, and th Church hath received it as Authentick.

The Life of St. *Simon*.

SAINT *Simon* was called the *Canaanite*; a Su name that hath given occaſion to ſeveral Co jectures. Some ſay he was ſo called from *Cana*, Town in *Galilee*; and for that Reaſon they wou have him born there. But St. *Luke* calling hi *Simon Zelotes*, or the *Zealot*, plainly ſhews, th the Word *Canaanite*, which ſignifies zealous, c notes his hot and ſprightly Temper. Some ag ha

have thought he was called the *Zealot*, becauſe, before his Converſion, he was one of the Sect of the *Zealots*; and ſome, (who keep ſtill to the ſame Senſe of his Name) becauſe after his Converſion he ſhewed great Zeal for the Chriſtian Faith, and a pious Indignation againſt thoſe, who profeſſed Religion with their Mouths, but diſhonoured it by their vicious Lives. St. *Simon* after our *Lord*'s Paſſion, continued with the other Apoſtles and Diſciples of *Chriſt* at *Jeruſalem*, joining in Worſhip and Communion with them; and did not leave that City till after the Feaſt of *Pentecoſt*; when they were all furniſhed with the neceſſary Gifts of the *Holy Ghoſt*, in order to the Exerciſe of their Miniſtry in all Parts of the World. Then, as ſome ſay, he went into *Egypt*, *Cyrene*, and *Africa*, and there preached the Goſpel; and after ſome Time from thence into *Lybia* and *Mauritania* for the ſame Purpoſe. He is ſaid alſo to have paſſed into *Britain*, where after having converted many to the Faith, and ſuffered many Perſecutions, he was crucified by the Infidels, and there buried. Others, in their *Martyrologies* affirm, that the idolatrous Prieſts put him to Death at *Suanir*, a City of *Perſia*.

The Life of St. *Jude*.

SAINT *Jude* was of our *Lord*'s Kindred, being Brother to St. *James* the *Leſs*, and ſtyled himſelf Brother to *Jeſus Chriſt*. It is not certain when he was called to be an Apoſtle, nothing appearing of him till we find him in that Catalogue,

But

But from that time he became a conſtant Attendant upon *Chriſt*'s Perſon and Miniſtry, which was a probable Evidence, that he was eminent for his Zeal in the Chriſtian Faith. Beſides *Jude* he was alſo called *Thaddeus* and *Lebbeus*. It being uſual for the ſame Perſon in Holy Writ to have more proper Names than one. Theſe Names were given him partly to diſtinguiſh him from *Judas* the Traitor, and partly as a Commendation of his Wiſdom and Zeal. *Lebbeus*, according to St. *Jerome*, denoting Prudence and Underſtanding, and *Thaddeus* ſignifying a Perſon zealous in praiſing *God*.

Our *Lord* at his laſt Supper having told his Diſciples what particular Manifeſtations he would make of himſelf after his Reſurrection to his ſincere Followers, St. *Jude* aſked him what was the Reaſon he would *manifeſt himſelf to them, and not to the World?* Our *Saviour* anſwer'd, that becauſe the World had no Reſpect for him and his Doctrine, therefore they ſhould not enjoy the Happineſs of his Preſence; but ſince they, who had been his conſtant Diſciples, had ſhewed their Love to him by obeying his Laws, and attending upon his Perſon, he would make them the comfortable Returns of his Love, by revealing himſelf to them.

The Province allotted to St. *Jude* for the Exerciſe of his Miniſtry was moſt probably *Judæa* and *Galilee*; from thence he went thro' *Samaria* into *Idumæa*; and to the Cities of *Arabia*, and the neighbouring Countries, yea to *Syria* and *Meſopotamia*. The Writers of the *Latin* Church ſay, he travelled into *Perſia*, where, after great Succeſs in his Miniſtry, he was, for his free and open reproving the ſuperſtitious Rites of the *Magi*, cruelly put to Death.

He

He was a married Man, and had two Grand-children, who bore Evidence to the Truth of Chriſtianity before *Domitian* the Emperor; as hath been before obſerv'd, in the Account of the Ten firſt Perſecutions.

This Apoſtle left one Epiſtle, inſcribed at large to all Chriſtians; but it is thought to have been chiefly intended for the converted *Jews* in their ſeveral Diſperſions. He exhorts them therein to ſtand manfully upon the Defence of the *Faith once delivered to the Saints*, and to oppoſe the falſe Teachers, the *Nicolaitans*, and the *Gnoſticks*, who laboured ſo much to corrupt it. But becauſe true Chriſtian Charity, though zealous, is without Bitterneſs and Hatred, he exhorts all Chriſtians by all gentle Means to ſave them, and to pull them out of the Fire, into which their own Folly had caſt them.

The Life of St. *Luke*.

SAINT *Luke* was an Evangeliſt: The Place of his Nativity was *Antioch*, the Metropolis of *Syria*, pleaſant for its Situation, fertile for its Soil, rich by its Traffick, famous for Learning and Civility; and above all, renowned for this one peculiar Honour, that here it was that the Diſciples of *Jeſus* were firſt called Chriſtians. His particular Profeſſion was that of a Phyſician; an Art in thoſe Days generally managed by Perſons of no better Rank than Servants; which made *Grotius* conceive, that St. *Luke*, though a *Syrian* by Birth, was a Servant at *Rome*, where he ſometimes practiſed

iſed Phyſick, and when made free, returned into his own Country. Beſides Phyſick, he was famous alſo for Painting; and there are ſome Pieces ſtill in being, pretended to have been drawn by his own Hand.

Some of the Ancients thought he was one of the Seventy Diſciples, and that he deſerted our *Saviour* upon the unwelcome Diſcourſe he made to his Diſciples; but was afterwards recalled by St. *Paul*. But St. *Luke* ſeems to contradict it himſelf, by confeſſing he was not from the Beginning an *Eye-witneſs and Miniſter of the Word*. Moſt probable it is he was converted by St. *Paul* during his Abode at *Antioch*.

After his Converſion, he became an inſeparable Companion and Fellow-labourer of St. *Paul*, in the Miniſtry of the Goſpel; eſpecially after St. *Paul*'s going into *Macedonia*; from which Time, in recording St. *Paul*'s Travels, St. *Luke* always ſpeaks of himſelf in his own Perſon. He endear'd himſelf to St. *Paul* by attending him in all his Dangers; by being preſent with him in his ſeveral Arraignments at *Jeruſalem*; by accompanying him in his hazardous Voyage to *Rome*; where he ſerved his Neceſſities, and ſupplied thoſe Miniſterial Offices, which the Apoſtle's Confinement would not ſuffer him to diſcharge; eſpecially in carrying Meſſages to thoſe Churches, where he had planted Chriſtianity; and in ſticking to him when others forſook him.

Some ſay he left St. *Paul* at *Rome*, and returned back into the *Eaſt*, and travelled into *Egypt*, and the Parts of *Lybia*, where he preach'd the Goſpel, converted many to Chriſtianity, and took upon himſelf the Epiſcopal Charge of the City of *Thebais*;

bais, though it is moſt probable he did not wholly leave St. *Paul*, till he finiſhed his Courſe with Martyrdom. Others ſay that he firſt preached in *Dalmatia* and *Galatia*, then in *Italy* and *Macedonia*; where he ſpared no Pains, declined no Dangers in the faithful Diſcharge of the Truſt committed to him.

The Ancients are not very well agreed about the Time nor Manner of his Death: Some affirming him to die in *Ægypt*, others in *Greece*; ſome in *Bithynia*, others at *Epheſus*; ſome make him die a natural, others a violent Death; ſaying, that he ſucceſsfully preached the Goſpel in *Greece*; till a Party of Infidels making Head againſt him, drew him to Execution; and for want of a Croſs whereon to diſpatch him, preſently hanged him upon an Olive-tree, in the Eightieth Year of his Age, tho' St. *Jerome* makes it the Eighty-fourth. His Body was interred at *Conſtantinople*, whither it was removed by the Command of *Conſtantine*, or his Son *Conſtantius*, and buried in the great Church built in Memory of the Apoſtles.

The Writings he left behind were his Goſpel, (which it is ſuppoſed he wrote during his Travels with St. *Paul* in *Achaia*, whoſe Help he is generally ſaid to have made uſe of in the compoſing of it. And that this the Apoſtle primarily intends, when he ſo often ſpeaks of his Goſpel. Beſides this Advantage, we are aſſured by the Evangeliſt himſelf, that he derived his Intelligence from thoſe, *who from the Beginning had been Eye-witneſſes and Miniſters of the Word*) and his Hiſtory of the Acts of the Apoſtles, both which he dedicated to *Theophilus*; probably ſome Magiſtrate, whom St. *Luke* had converted; to whom he dedicates theſe Books,

not only as a Teſtimony of Reſpect, but as a Mea of giving him farther Aſſurance of thoſe Thin wherein he had been inſtructed.

The Life of St. *Peter*.

SAINT *Peter* was born at *Bethſaida*, a Tow ſituated upon the Banks of the Sea of *Galile* when he was circumciſed according to the Rites the *Moſaick Law*, he was called *Simon*. Our *S viour* added to that the Name of *Cephas*, which *Syriack*, ſignifies a Stone or Rock, and is the ſam with the *Greek* Name render'd by us, *Peter*; d noting thereby the Firmneſs and Conſtancy of *Peter*'s Faith, and his vigorous Activity in buildi up the Church.

Before he was called to be an Apoſtle, he was Fiſherman. Several of the Apoſtles were choſe from this mean Profeſſion, to manifeſt the gre Power of *God*, in eſtabliſhing Chriſtianity; ſeei ſuch mean illiterate Perſons were able to ſubd the World to the Obedience of the Goſpel. B ſides by the Hardſhips of ſuch an Education th were prepared to ſupport thoſe Difficulties, whi a perſecuted State of Life might expoſe them to.

It is probable St. *Peter* was a Diſciple of S *John Baptiſt*, becauſe his Brother St. *Andrew* ce tainly was; and upon the firſt News of *Chriſt*'s a pearing, *Peter* was very forward to converſe wi him, as if he had been awakened to expect t *Meſſias*. He was brought firſt to our *Saviour*, his Brother St. *Andrew*; who upon the Teſt mony received from St. *John the Baptiſt*, and h

pointing to our *Lord*, then paſſing by after his Baptiſm, followed our *Saviour*, and brought the joyful News to *Peter*. He was preſent at the Miraculous Draught of Fiſhes, taken at the Direction of our *Saviour*; upon which he acknowledged his own Vileneſs, and was by our *Saviour* made a Fiſher of Men, and commanded to follow him; which he immediately complied with, and from that Time became one of our *Saviour*'s conſtant and inſeparable Diſciples.

He and the two Sons of *Zebedee*, *James* and *John*, were admitted more familiarly than the reſt of the Apoſtles unto all the moſt ſecret Paſſages of our *Saviour*'s Life, as is plain in the Cure of *Jairus*'s Daughter, and at the Transfiguration. When ſeveral of the Diſciples forſook our *Saviour* upon a more perfect Diſcovery of his Doctrine. *Peter* with the reſt of the Twelve adhered to him with great Conſtancy and Reſolution, profeſſing they had no where elſe to go, becauſe he had the *Words of eternal Life*; and upon this Account he is by Ancients ſtyled the *Mouth of the Apoſtles*, becauſe ſo forward upon all Occaſions to profeſs his Belief in our *Saviour*, and for which Reaſon he is by our *Saviour* himſelf pronounced Bleſſed.

When our *Saviour* condeſcended to waſh his Diſciples Feet, (an Action that may teach us Humility and Condeſcenſion; not to boggle at the meaneſt Offices of Kindneſs and Charity, when *God incarnate* vouchſafed ſo much to abaſe himſelf,) St. *Peter* declined that great Honour of having his Feet waſhed out of great Modeſty, and a Senſe of his Unworthineſs; till underſtanding the Myſtery of the Action, and the Advan-

tage of it, he desired to be washed all over, rather than lose the Benefit of it.

Upon the Approach of our *Saviour*'s Sufferings, he was unwilling to think that one he loved so dearly, should be so cruelly used; and betrayed too much Presumption and Self-confidence, not without some Reflection upon the Weakness of his Brethren; *though all should forsake him*, yet he professed *he would not deny him*; And shew'd unjustifiable Zeal in using the Sword without his Master's Order, when he cut off the Ear of *Malchus*, the High-Priest's Servant; for which he stands rebuked by our *Saviour*. And thus trusting too much to his own Strength, he became a great Example of human Frailty in denying his *Lord*, with Oaths and Curses. He was recovered from his Fall by our *Saviour*'s gracious Look, whereby he called to mind what our *Saviour* had foretold. After which, he passionately bewailed his Folly, and the Aggravations of it; and by the Abundance of his penitential Tears he manifested the inward Sorrow he had for his Guilt; and in this he is a Pattern for the Direction as well as the Comfort of those that sincerely turn from the Evil of their Ways.

Our *Saviour* appeared to him very early after his Resurrection, to comfort him under his great Sorrow for his late Fall; and to encourage him with fresh Assurances of his Favour; withal confirming him in the great Article of his Resurrection; requiring of him, as a farther Proof of his Love, to *feed his Sheep*; faithfully to instruct and teach them; carefully to rule and guide them. Our *Saviour* made three several Enquiries concerning St. *Peter*'s Love to him, probably that he, who had been

been ſo defective in his former Profeſſions, might be put in mind of his thrice denying our *Saviour*, and from the Senſe of his Weakneſs be engaged to a better Diſcharge of his Duty, and give more than ordinary Aſſurance of his ſincere Affection to his Maſter.

St. *Peter* in his firſt Sermon, after the Deſcent of the Holy Ghoſt, with the reſt of the Apoſtles, converted three thouſand Souls, by juſtifying thoſe miraculous Gifts the Apoſtles had received, and by preaching the Reſurrection of that *Jeſus*, whom the *Jews* had crucified. And when the *Sanhedrim* would have obliged him to deſiſt; with Boldneſs and Reſolution he referred it to their own Determination, whether it was not fit to obey *God* rather than Man.

In the Infancy of Chriſtianity, *all that believed had all Things common; and ſold their Poſſeſſions and Goods and parted them to all Men, as every Man had need.* Among the reſt of the Profeſſors, *Ananias* and *Sapphira* his Wife had conſecrated ſome Land unto *God*, and ſold the ſame to that Purpoſe; and afterwards through Covetouſneſs they purloined from the Price, and laid but Part of the Sum at the Apoſtles Feet, having agreed together to bely their Bargain in order to ſave their Purſe. St. *Peter* having examined them, and both perſiſting in their former Aſſertion, he, by the Direction of the Holy Spirit, puniſh'd their Lying and Sacrilege with preſent Death. This dreadful Puniſhment they ſuffered, ſhould make all Men careful not to alienate what is conſecrated to *God*; ſince the Converting it to other Uſes, is a Robbing of *God*.

St. *Peter*'s firſt Miſſion was to viſit thoſe Chriſtians *Philip* the Deacon had converted in *Samaria*; where

where he confirmed the new Converts; and by Prayer, and Impoſition of Hands, communicated to them the Gift of the Holy Ghoſt, and ſeverely rebuked *Simon Magus* for imagining that the *Gift of* God *could be purchaſed for Money*. He was influenced to open the Door of Salvation to the *Gentiles*, which he at firſt had ſcrupled, through the divine Goodneſs vouchſafing to remove thoſe Prejudices of his Education, which the *Jews* had entertained for ſeveral Ages againſt the *Gentiles*, by the Means of a ſpecial Viſion; which, with the Relation of what had happened to *Cornelius*, fully convinced him, that *God was no Reſpecter of Perſons*; that honeſt Heathens who exerciſed Works of Mercy and Devotion, were well diſpoſed to receive the Chriſtian Revelation, and ſhould be accepted by him.

In the Diſpute between the *Jewiſh* and *Gentile* Converts, he declared *God*'s Acceptance of the *Gentiles*, which was communicated to him by a Viſion from Heaven, and was farther confirmed by their receiving the Holy Ghoſt as well as others; and that therefore the Yoke of the *Jewiſh* Rites ought not to be laid upon the *Gentile* Converts. Yet afterwards he diſſembled his Chriſtian Liberty, by which he confirmed the *Judaizing* Chriſtians in their Errors, and caſt Scruples in the Minds of the *Gentiles*, for which he ſtands juſtly rebuked by St. *Paul*.

He was miraculouſly preſerved from the cruel Deſigns of *Herod*; *God* hearing the fervent Prayers of the Church that were offered in his Behalf. For being put into Priſon, and ſtrictly guarded by Soldiers, and ſecured in Chains; the Night before his intended Execution, the Angel of the

Lord

Lord came unto him, raiſed him from Sleep, knocked off his Chains, and conducted him to a Place of Safety, ſo that he was delivered out of the Hand of *Herod*; who being provoked by the Diſappointment, commanded the Keepers to be put to Death.

Beſides *Judæa* St. *Peter* beſtow'd his Apoſtolical Labours at *Antioch* where he made Converts, and (tis ſaid) was the firſt Biſhop of that Place. He afterwards preached the Goſpel to the *Jews* diſperſed in *Pontus*, *Galatia*, *Cappadocia*, and *Aſia*. Towards the latter End of his Life he went to *Rome*, about the ſecond Year of the Emperor *Claudius*; where he laboured in eſtabliſhing Chriſtianity; chiefly among the *Jews*, being the Apoſtle of the Circumciſion.

Simon Magus at that Time particularly prejudiced the Minds of the *Romans* againſt receiving the Doctrine of *Chriſt*; who ſought to advance his Reputation among the People, by doing many wonderful and ſtrange Things. He uſed to ſtyle himſelf the *firſt and chiefeſt Deity*, the *Father who is* God *over all*, and to him, as *Juſtin Martyr* affirms, a Statue was erected with this Inſcription, *Simoni Deo Sancto*, To *Simon* the Holy *God*. But St. *Peter* expoſed the Impoſtures of this wicked Wretch, by ſhewing the Vanity of his Pretences, and working himſelf thoſe Wonders which *Simon Magus* falſly boaſted of. For there being at *Rome* a Trial between them about raiſing a Kinſman of the Emperor, lately dead, the *Magician* failed in the Attempt, in which St. *Peter* ſucceeded. And when *Simon Magus*, to recover his Reputation, pretended to fly up to Heaven from the Mount of the *Capitol*,

by

by the Prayers of St. *Peter*, the Wings he had made began to fail him; and falling, he was ſo bruiſed, that in a ſhort Time he died.

St. *Peter* ſuffered Martyrdom about the ſixty-ninth Year of *Chriſt*, under *Nero*; whom he had provoked by his Succeſs againſt *Simon Magus*, and by his reducing many diſſolute Women to a temperate and ſober Life. The Manner of his Death was by Crucifixion with his Head downwards, which he choſe; affirming that he was unworthy to ſuffer in the ſame Poſture wherein his *Lord* had ſuffered before him. His Body is ſaid to have been embalmed by *Marcellus*, the Preſbyter, after the *Jewiſh* Manner, and that it was then buried in the *Vatican*, near the Triumphal Way; where there was a Church erected to his Memory, now one of the Wonders of the World, for all the Advantages that Riches and Art can beſtow.

The Scripture mentions his Wife's Mother, and he is reckoned among the Ancients as one of the Apoſtles that was married and had Children. Moreover there is a Tradition that his Wife ſuffered Martyrdom in his Life-time, and that he rejoiced ſhe was called to ſo great an Honour; and in his Exhortation to her, he earneſtly uſed theſe Words, *O Woman be mindful of the* Lord.

This Apoſtle left behind him two Epiſtles. They were addreſſed to the *Jewiſh* Converts that were ſcattered through *Pontus*, *Galatia*, &c. not only upon the Perſecution raiſed at *Jeruſalem*, but upon former Diſperſions of the *Jews* into thoſe Places on ſeveral other Occaſions. The principal Deſign of the Firſt is to comfort and confirm them under thoſe fiery Tryals and manifold Temptations they were then ſubject to; and to direct and inſtruct

inſtruct them how to behave themſelves in the ſeveral States and Relations both of the Civil and Chriſtian Life; that they might not be engaged in thoſe Rebellions againſt *Cæſar* and his Officers, then fomented among the *Jews*; and that they might ſtop the Mouths of thoſe who ſpeak againſt them as Evil-doers. In the ſecond he proſecutes the ſame Subject, to prevent their Apoſtacy from the Faith, their *Turning away from the Holy Commandment*, and their *Falling from their own Stedfaſtneſs*, by Reaſon of any Perſecution they were liable to. And moreover antidotes them againſt the corrupt Principles of the *Gnoſticks*, who turned the *Grace of* God *into Laſciviouſneſs*, and againſt thoſe Scoffers at the Promiſe of *Chriſt*'s Coming, as if it would never be verified.

The Life of St. *Paul.*

SAINT *Paul* was a choſen Veſſel to bear *God*'s Name before the *Gentiles*, and Kings, and the Children of *Iſrael*. An Apoſtle in an extraordinary Manner ſet apart to be a Preacher of the Goſpel of our *Lord Jeſus Chriſt*, which he had perſecuted, not only to the *Jews*, but to the Heathen World.

This Apoſtle is called by two Names; *Saul* and *Paul*: The one *Hebrew*; the other *Latin*; which ſome have thought to have been given him in Memory of his converting *Sergius Paulus* the *Roman* Governor; and others that it was aſſumed by him after his Converſion, as an Act of Humility; ſtyling himſelf *leſs than the leaſt of all the Saints.*

He was born at *Tarſus*, the Metropolis of *Cilicia*, a City famous for Riches and Learning; where the liberal Sciences and all polite Arts flouriſhed, and where the Inhabitants enjoyed the Franchiſes and Liberties of *Roman* Citizens; which Advantage St. *Paul* aſſerted as the Privilege of his Birthright. After having laid the Foundation of human Learning in this Place, he was ſent by his Parents to *Jeruſalem*, to be brought up at the Feet of *Gamaliel* in the Study of the Law, in which he made very quick and large Improvements. But beſides that, he was educated to the Trade of Tent-making, according to the Cuſtom of the *Jews*, among whom it was a Maxim, *That he that teacheth not his Son a Trade, teacheth him to be a Thief*; deſigning thereby not only to keep their Children from Idleneſs, but to ſecure them a Maintenance if their Circumſtances made it neceſſary to work at it.

Being educated in the Principles of the *Phariſees*, the ſtricteſt Sect of the *Jewiſh* Religion, and being naturally of a hot Temper, he violently oppoſed all thoſe, that were eſteemed Enemies to the *Moſaic* OEconomy; and perſecuted the Chriſtians with great Fury, breathing out Threatnings and Slaughter againſt the Diſciples at *Jeruſalem*; making havock of the Church, and procuring a Commiſſion to impriſon ſuch Chriſtians as he found at *Damaſcus*. How far he was concerned in the Martyrdom of St. *Stephen*, doth not appear, any farther than that he was conſenting to his Death, and ſo became a Sharer in the Guilt of thoſe that murthered him.

He was converted in an extraordinary Manner; for when he was upon his Journey to *Damaſcus*,

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on a ſudden there ſhone round about him a Light from Heaven, above the Brightneſs of the Sun; whereat being ſtrangely amazed, he and his Companions fell to the Ground; and he heard a Voice calling to him, *Saul, Saul, why perſecuteſt thou me?* To which he replied, *Lord, who art thou?* It was anſwered *I am* Jeſus, *whom thou perſecuteſt:* And added, *ariſe and go into the City, and it ſhall be told thee what thou muſt do.* The great Splendor of this heavenly Viſion made him blind for three Days; but he did not with *Elymas* the Sorcerer, *pervert the right Ways of the Lord*, nor with his Brethren the *Jews* reſiſt the Evidence of a Voice from Heaven, which teſtified to our *Saviour*'s Divinity at his Baptiſm; but became obedient to the heavenly Viſion, and upon this Diſcovery of his *Saviour*, diligently enquired his Will and Pleaſure, and immediately followed the Directions he received.

After St. *Paul* had faſted three Days, and humbled his Soul under the Senſe of thoſe Cruelties he had committed againſt the Church of *God*; *Ananias*, a devout Man, ſuppoſed to be one of the Seventy Diſciples, and though a Chriſtian, yet well eſteem'd of among the *Jews*; having been admoniſhed by a Viſion, went to St. *Paul*, and entering into the Houſe, brought him the good News, that the ſame *Jeſus*, that appeared to him in the Way, had ſent him to him; and laying his Hands upon him, he received his Sight, and the Gift of the Holy Ghoſt, and was made a Member of the Church by Baptiſm. Thus he, who was to be the Apoſtle of the *Gentiles*, was in his own Perſon a remarkable Inſtance of the Power of *God*'s Grace, and of his Readineſs to receive the worſt of Sinners

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upon their Repentance. *He obtained Mercy that* Jeſus Chriſt *might ſhew forth firſt in him all long ſuffering, for a Pattern to them that ſhould hereafter believe on him to Life everlaſting.* St. *Paul* appears to have had a very honeſt Mind, and to be influenced with a Regard only to what he thought Truth; but being prejudiced by Education, and puſhed on by the Heat of his natural Temper, was tranſported with furious Zeal. Therefore *God* was pleaſed to *ſhew Mercy to him*; becauſe what he did was done ignorantly, in Unbelief; and in a miraculous Manner to convince him of the Truth of that Religion which he perſecuted.

He demonſtrated the Sincerity of his Converſion by preaching that very *Jeſus*, whom he had perſecuted; confounding the *Jews* who dwelt at *Damaſcus*, in proving him to be the true *Meſſias*, the *Son of God*; in labouring to eſtabliſh the Church, which he had made havock of; in comforting and confirming the Faithful, whom he had halled to Priſon; expoſing himſelf to thoſe Dangers and Difficulties for the Faith, which he had endeavoured to bring upon others.

Whereas the other Apoſtles choſe this or that Province as the main Sphere of their Miniſtry. St. *Paul* in preaching the Goſpel over-ran, as it were, the whole *Roman* Empire, ſeldom ſtaying long in a Place; from *Jeruſalem* through *Arabia*, *Aſia*, *Greece*, round about to *Illyricum*, to *Rome*, and even to *the utmoſt Bounds of the Weſtern World*; and in this Courſe he was diſcouraged by no Dangers nor Difficulties, for he frequently ſuffered ſevere Scourgings and Impriſonments, and was brought even to the Confines of Death, both at Sea and

and Land; neither was he tired out with any Troubles or Oppoſitions that were raiſed againſt him; but for the Space of five and thirty Years was indefatigable in preaching the Goſpel, and in writing Epiſtles for the confirming thoſe Churches he had eſtabliſhed; thus perſevering in the *good Fight of Faith, till he had finiſhed his Courſe.* Having extended his Labours to the utmoſt Bounds of the Weſtern World, it is ſuppoſed by ſome that he planted a Church in this our Iſland.

He ſuffered Martyrdom at *Rome* under *Nero*, in that general Perſecution raiſed againſt the Chriſtians, upon Pretence that they fired the City. Some of the Ancients affirm he drew upon himſelf the Fury of that cruel Emperor, by joining with St. *Peter* in procuring the Fall of *Simon Magus*; others, by converting a Concubine of *Nero*'s, that he extremely loved and careſſed. He was beheaded in the Sixty-eighth Year of his Age.

He left behind him Fourteen Epiſtles, which were not only inſtrumental in confirming the Churches at firſt, but they have been highly uſeful ever ſince, to the Service of Religion in all Ages.

The Life of St. *Matthias.*

SAINT *Matthias* was not one of the Twelve Apoſtles, that were choſen by our *Saviour*; but he obtained this great Honour upon the Vacancy made in the College of the Apoſtles, by the Death of *Judas Iſcariot*; whoſe covetous Temper having prevailed upon him to betray his Maſter

for

for thirty Pieces of Silver, he was ſo touched with the Horrour of that wicked Fact, that after having caſt back the Wages of Iniquity in open Court, he went out and hanged himſelf; and was remarkably puniſhed in the Manner of his Death; for *falling headlong, he burſt aſunder in the midſt, and all his Bowels guſhed out.*

This *Judas*, though he was a Man of vile and corrupt Deſigns, yet he was immediately called by *Chriſt*; equally impowered and commiſſioned with the reſt to preach and work Miracles; was numbered with the Apoſtles, and obtained part of their Miniſtry. So that we ſee, the Wickedneſs of a Miniſter does not always evacuate his Commiſſion, nor render his Miniſtry quite uſeleſs or ineffectual; and that the Efficacy of an Ordinance does not depend upon the Quality of the Perſon, but the Divine Inſtitution, and the Bleſſing that *God* hath entailed upon it. We ſee alſo that Covetouſneſs, the Root of all Evil, ruined an Apoſtle. How ought we then to *keep our Hearts with all Diligence*, and to be always upon our Guard againſt every Worldly Deſire, working out our Salvation with Fear and Trembling; becauſe if an Apoſtle fell, who had all the Advantages of our *Saviour*'s Converſation, what Security can we promiſe ourſelves.

But to return to St. *Matthias*, he was choſen to be an Apoſtle by Lot; a way frequently uſed by *Jews* and *Gentiles* for the determining doubtful and difficult Caſes, eſpecially in the Election of Judges and Magiſtrates. St. *Peter* having recommended the Filling of the Vacancy to the Conſideration of the Chriſtians aſſembled at *Jeruſalem*, they appointed two, *Joſeph* called *Barſabas*, who was ſurnamed *Juſtus*, and *Matthias*; and when the Lots

Lots were given forth, it was determined in Favour of the latter, who was numbered with the Eleven Apoſtles.

He had been a continual Attendant upon our *Saviour* all the Time of his Miniſtry, from his being baptized by *John*, till his Aſſumption into Heaven. He was probably one of the Seventy Diſciples; and had been a Witneſs of our *Saviour*'s Reſurrection, and of the moſt conſiderable Paſſages of his Life; ſo that he was fit to proclaim abroad thoſe Matters of Fact concerning his Maſter, of which he had an equal Evidence with the reſt of the Apoſtles.

St. *Matthias* continued at *Jeruſalem* till the Powers of the Holy Ghoſt were conferred upon the Apoſtles, to enable them to diſcharge their difficult Employment; and then he is thought to have ſpent the firſt Fruits of his Miniſtry in *Judæa* with great Succeſs. He is afterwards ſaid to have travelled Eaſtward, and to have reſided principally near the Irruption of the River *Apſarus* and the Haven *Hyſſus*. He was by theſe barbarous People treated with great Rudeneſs and Inhumanity, and after many Labours and Sufferings in converting great Numbers to Chriſtianity, he obtained the Crown of Martyrdom. Some report that he was ſeized by the *Jews*, and (as a Blaſphemer) firſt ſtoned and then beheaded. Others, that he was crucified.

This Apoſtle had a Saying of great Uſe in the Life of a Chriſtian; *That we ought to mortify and ſubdue the Fleſh, and maintain a continual Oppoſition to it, by granting it nothing whereby its irregular and ſenſual Deſires may be gratified; but*

that

that we ſhould on the contrary nouriſh and fortify our Souls with Faith and Divine Knowledge.

The Life of St. *Mark.*

SAINT *Mark* was an Evangeliſt; he was born of *Jewiſh* Parents, originally deſcended of the Tribe of *Levi.* He was converted by ſome of the Apoſtles, probably by St. *Peter*, to whom he was a conſtant Companion in all his Travels; ſupplying the Place of an *Amanuenſis.*

He was ſent by him into *Egypt*, fixing his main Reſidence at *Alexandria*, and the Places thereabout: Where ſo great was the Succeſs of his Miniſtry, that, according to *Euſebius*, he converted Multitudes both of Men and Women, not only to the embracing the Chriſtian Religion, but to a more than ordinary ſtrict Profeſſion of it.

He afterwards removed Weſtward to the Parts of *Lybia*, going through the Countries of *Marmorica*, *Pentapolis*, and others thereabouts; where notwithſtanding the Barbarity and Idolatry of the Inhabitants, yet by his preaching and Miracles, he planted the Goſpel, and confirmed them in the Profeſſion of it. And upon his Return to *Alexandria*, he wiſely ordered the Affairs of the Church, and provided for Succeſſion, by conſtituting Biſhops, and other Officers and Paſtors.

It is reported, that about *Eaſter*, at the Time the Solemnities of *Serapis* happened to be celebrated; the People being excited to a Vindication of the Honour of their Idol, broke in upon St. *Mark*, while

while he was employed in divine Worſhip; and binding his Feet with Cords, dragged him through the Streets, and thruſt him into Priſon, where in the Night he had the Comfort of a divine Viſion. Next Day the enraged People renewed the Tragedy, and uſed him in the ſame Manner, till his Fleſh being raked off, and his Blood run out, his Spirits failed, and he expired. Some add, that they burnt his Body, and that the Chriſtians decently entombed his Bones and Aſhes, near the Place where he uſed to preach. But as this Account is given by Authors whoſe Credit we cannot depend upon, it muſt be received with Grains of Allowance. His Remains afterwards were with great Pomp tranſlated from *Alexandria* to *Venice*.

This Evangeliſt left behind him his Goſpel, which was written at the Entreaty of the Converts at *Rome*, who not content to have heard St. *Peter* preach, preſſed St. *Mark*, his Diſciple, that he would commit to writing an hiſtorical Account of what he had delivered to them; which he performed with no leſs Faithfulneſs than Brevity. Moreover his Impartiality appears, in that he is ſo far from concealing the ſhameful Fall of St. *Peter*, his dear Tutor and Maſter, that he relates it with ſome particular Circumſtances and Aggravations, which the other Evangeliſts take no Notice of. St. *Peter* peruſed his Hiſtory and ratified it by his Authority, and commanded it to be read publickly in the religious Aſſemblies. It may very well be looked upon as a Supplement to St. *Matthew*'s Goſpel; for by the Light this gives, that becomes more clear and perſpicuous.

The Life of St. *Barnabas.*

THE Apoſtle St. *Barnabas* was born at *Cyprus*, and deſcended of the Tribe of *Levi*, whoſe *Jewiſh* Anceſtors probably fled thither, in the troubleſome times in *Judæa*, to ſecure themſelves from Violence and Invaſion. His proper Name was *Joſes*, a ſofter Termination (familiar with the *Greeks*,) for *Joſeph*. Some think he was by the Apoſtles ſurnamed *Barnabas*, (which ſignifies Conſolation) for his eminent Prophetick Gifts, and his comfortable Way of dealing with troubled Minds; for he was *a good Man, full of Faith, and of the Holy Ghoſt*. Or it may ſeem to have been given him as an honourable Acknowledgment of his Charity in ſelling his whole Eſtate for the Relief of the poor Chriſtians, and upon the Account of the Conſolation they received thereby.

His Parents being rich and pious, he was ſent to *Jeruſalem* to be trained up in the Knowledge of the Law, and was committed to the Care of that great Doctor, *Gamaliel*; which probably might lay the Foundation of that intimate Friendſhip, which was afterwards contracted between this Apoſtle and St. *Paul*.

The Time when he was converted to Chriſtianity is uncertain, though by the Ancients he is generally reckoned one of the Seventy Diſciples choſen by our *Saviour*. He gave an early Proof of his Chriſtian Zeal, in ſelling his Lands for the Support of the poor Brethren.

When the Chriſtians at *Jeruſalem* were not thoroughly ſatisfied with St. *Paul*'s Change, apprehending

hending it might be only a ſubtle Art to enſnare them, St. *Barnabas* introduced him to the Apoſtles, and declared to them the Manner of his Converſion, and what Evidence he had given of it at *Damaſcus*, in his bold Diſputations with the *Jews*. News being brought from *Antioch* to the Church at *Jeruſalem*, that many in that City had embraced Chriſtianity, St. *Barnabas* was ſent to ſettle this new Plantation. Upon his Arrival he rejoyced extremely to ſee what Progreſs the Goſpel had made among them, and not only exhorted them with *Purpoſe of Heart to cleave unto the* Lord, but by his Labours added many to the Church; and, the Work growing too great for a ſingle Hand, he went to *Tarſus*, and engaged St. *Paul* to return with him to *Antioch*, where they both laboured together a whole Year in the Eſtabliſhment of that Church.

The Followers of *Jeſus* were called Chriſtians, about this time at *Antioch*. They who firſt embraced the Faith were ſtyled *Diſciples* or *Believers*, *the Brethren*, or *Men of the Church*, or *Callers upon the Name of* Chriſt, or *Men of that Way*, or, by their Enemies, *Nazarens* or *Galileans*. But *Chriſtians* was the Name they afterwards gloried in ſo much, that before the Face of their Enemies they would acknowledge no other Title though hated, reviled, tormented and martyr'd for it. A Name that lays upon us an Obligation to believe and practiſe what *Chriſt* taught; to imitate his Example, who was made *perfect through Sufferings*; to cleave to the *Lord* with full purpoſe of Heart; and to avoid all manner of Evil; adorning the Goſpel of our *Lord Jeſus Chriſt* in all Things.

After this St. *Barnabas* was employ'd with St. *Paul* to carry a charitable Supply from the Chriſtians at *Antioch*, for the Relief of the Brethren in *Judæa*, who were reduced to great Neceſſities by a ſevere Famine, that afflicted the Provinces of the *Raman* Empire, and particularly *Judæa*.

He was called to convert the *Gentile* World by the particular Deſignation of the Holy Ghoſt, who, by Revelation made to the Prophets and Teachers of the Church of *Antioch*, when they were engaged in Faſting and Prayer, and other publick Exerciſes of Religion, commanded that he ſhould be ſet apart with St. *Paul* to that Purpoſe. Accordingly St. *Barnabas* in Company with St. *Paul*, preached the Goſpel at *Cyprus* his Native Country, where at *Paphos*, a City of that Iſle, remarkable for the Worſhip of *Venus*, the Governor, *Sergius Paulus* was converted. They ſailed from thence to *Perga* in *Pamphylia*, where *Mark*, his Kinſman and their Companion, left them, diſcouraged by the Dangers they met with. After three Years Travel thro' the leſſer *Aſia*, with various Succeſs, preaching the Goſpel to ſeveral Cities, they returned again to *Antioch* in *Syria*. The Men of *Lyſtra* compared St. *Barnabas* to *Jupiter*, their ſovereign Deity, either becauſe of his Age, or for the Gravity and Comelineſs of his Perſon, being, as Antiquity repreſents him, of a very venerable Aſpect.

In the Controverſy between the *Jewiſh* and *Gentile* Converts, he at firſt oppoſed the *Judaizers* with great Vigour, and went with St. *Paul* to conſult the Church at *Jeruſalem*, where that Matter was determined by a *Synodical Decree* of the Apoſtles and Elders; but afterwards being drawn aſide by the Conduct of St. *Peter*, he diſſembled his

his Chriſtian Liberty to pleaſe the *Jewiſh* Converts; which his Companion St. *Paul* reproved in him. After a while theſe two holy Men having agreed to viſit the Churches they had planted in *Aſia*, St. *Barnabas* propoſed the taking his Kinſman, *Mark*, along with them; but St. *Paul* refuſed to conſent to it, becauſe, in their former Travels, *Mark* had conſulted too much his own Eaſe and Safety, and had left them *Pamphylia*. The Iſſue of this Diſpute was, that after a joynt Labour in their Miniſtry, for ſeveral Years, the Contention was ſo ſharp between them that they parted. St. *Paul* with *Silas* went to the Churches of *Syria* and *Cilicia*, and St. *Barnabas* with *Mark* to his own Country, *Cyprus*. The Providence of *God* made the Separation of theſe Apoſtles turn to the Benefit of the Church, by making Chriſtianity thereby become more diffuſive than if they had ſtill continued together; and in that *Mark*, by St. *Paul*'s Severity, was brought to a Senſe of his former Indifferency in the Work of the Goſpel, and became ſo uſeful a Miniſter of *Chriſt*, that he deſerved not only to be a Companion of St. *Paul*, but received from him a high Teſtimony of his Zeal, *that he was profitable to him for the Miniſtry*.

After this, St. *Barnabas*, as ſome Writers ſay, went into *Italy*, and preached the Goſpel at *Rome*, and founded a Church at *Milan*; though it is moſt probable he ſpent the Remainder of his Life at *Cyprus*, in converting his own Countrymen the *Jews*; as may be gueſſed from the Epiſtle he writ, which ſeems manifeſtly deſigned for their Benefit.

He ſuffered Martyrdom, as it is thought, at *Salamis*, a City in the Iſland of *Cyprus*; where ſome

Jews,

Jews, who came from *Syria*, ſet upon him as he was diſputing in the Synagogue; in a Corner whereof, they ſhut him up till Night, whence they brought him forth, and after exquiſite Tortures ſtoned him to Death. He was buried by his Kinſman *Mark* in a Cave not far diſtant from the City. The Remains of his Body are ſaid to be diſcovered in the Reign of *Zeno* the Emperor, *A. C.* 485, and St. *Matthew*'s Goſpel written in *Hebrew* by St. *Barnabas*'s own Hand, lying upon his Breaſt.

The Life of St. *John* the *Evangeliſt*.

SAINT *John* the Evangeliſt was a *Galilean*, the Son of *Zebedee* and *Salome*, younger Brother to St. *James*, with whom he was brought up in the Trade of Fiſhing, and with whom he was called to be a Diſciple and an Apoſtle of our *Saviour*. He is thought by the *Ancients* to be far the youngeſt of all the Apoſtles, being under *thirty* Years old when he was firſt called to that Dignity. And his great Age ſeems to prove as much, for dying about an hundred Years old, in the third Year of *Trajan*, he muſt have lived above *ſeventy* Years after our *Saviour*'s Sufferings.

He with his Brother *James* were ſtyled *Boanerges*, that is, the *Sons of Thunder*. This Surname is thought more eſpecially to be attributed to St. *John*, becauſe he ſo clearly taught the *Divinity* of *Jeſus Chriſt* in ſublime Words, and delivered the *Myſteries* of the *Goſpel* in a profounder Strain, than the reſt of the *Evangeliſts*; upon which Account he is affirmed by the *Ancients*, not ſo much to

ſpeak

ſpeak as to *thunder*. He was not only one of the three Diſciples which our *Saviour* admitted to the more private Paſſages of his Life, but was the *Diſciple whom* Jeſus *loved*, who lay in our *Saviour*'s Boſom at the Paſchal Supper, the moſt honourable Place of being next him, who was made uſe of by St. *Peter*, as the Diſciple moſt familiar with our *Saviour*, to enquire whom he meant, when he ſaid, *one of them ſhould betray him*; and to whom our *Lord* committed the Care of his Mother, the *bleſſed Virgin*, when he was leaving the World.

St. *John* ſhewed his Senſe of this particular Kindneſs of our *Saviour* towards him, by Returns of Kindneſs and Conſtancy; ſtaying with him when the reſt of his Diſciples deſerted him. To this Cauſe may be attributed his Zeal to puniſh the *Samaritans* that affronted his *Lord*; and perhaps alſo his Deſire to ſit on our *Saviour*'s Right Hand in his Kingdom, that he might have a nearer Enjoyment of him in his Glory. And hence likewiſe, (though upon the Surpriſe of our *Saviour*'s Apprehenſion, he fled with the reſt of the Apoſtles; after he had recovered himſelf,) he confidently entered into the *High-Prieſt*'s Hall, and followed our *Saviour* through the ſeveral Stages of his Tryal, and at laſt attended upon him at his Crucifixion; owning him, as well as being owned by him, in the thickeſt Croud of his moſt inveterate Enemies; and having received the *bleſſed Virgin* into his Houſe, according to our *Saviour*'s Recommendation, he treated her with Duty and honourable Regard, and made her a principal Part of his Charge and Care. And indeed the true Love of *Jeſus* ought to make us willing to accompany him to Mount *Calvary* as well as to Mount *Tabor*; to

bear

bear his Croſs, as well as to partake of his Glories. To be conſtant to all the Duties of Friendſhip, and not to ſuffer Misfortunes and Adverſity to abate the Vigour of them. To endeavour to adorn our Souls with ſuch Diſpoſitions and Qualifications, as may make us hope for a Share in the Love of our dear Redeemer.

St. *John* ſeems to have had an eſpecial Intimacy with St. *Peter*. For upon the News of our *Saviour*'s Reſurrection, they two haſted together to the Sepulchre. It was to *Peter* that St. *John* gave the Notice of *Chriſt*'s *appearing* at the Sea of *Tiberias* in the Habit of a Stranger: And it was for St. *John* that St *Peter* was ſollicitous what ſhould become of him. After the Aſcenſion of our *Lord*, we find them both together going up to the Temple at the Hour of Prayer; both preaching to the People, and both apprehended and thrown into Priſon, and the next Day brought forth to plead their Cauſe before the *Sanhedrim*; and both ſent down by the *Apoſtles* to *Samaria*, to ſettle the Plantations *Philip* had made in thoſe Parts, where they baffled *Simon Magus*.

The Province that fell to his Share was *Aſia*: Though it is probable he continued in *Judea* till after the *bleſſed Virgin*'s Death; which is reckon'd to happen about *fifteen* Years after our *Lord*'s *Aſcenſion*. He founded the Churches of *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, *Laodicea*; but his chief Place of Reſidence was *Epheſus*, where St. *Paul* had many Years before ſettled a Church. Neither is it thought he confined his Miniſtry merely to *Aſia Minor*; but that he preached in other Parts of the *Eaſt*; probably *Parthia*, his firſt *Epiſtle* being anciently entitled to the *Parthians*.

St.

St. *John* was perſecuted by the Emperor *Domitian*; being repreſented to him as an eminent Aſſertor of Atheiſm and Impiety, and a publick Subverter of the Religion of the Empire. By the Emperor's Command the Proconſul of *Aſia* ſent him bound to *Rome*, where he received a very barbarous Treatment. He was caſt into a Cauldron of boiling Oil, or rather Oil ſet on Fire; but the Divine Providence, which ſecured the three *Hebrew* Captives in the Flames of a burning Furnace, brought this holy Man ſafe out of what one would have thought an inevitable Ruin. *Domitian* being diſappointed, conſidered not the Miracle; but preſently ordered him to be baniſhed into the Iſland of *Patmos*, in the *Archipelago*, where he remained ſeveral Years, inſtructing the Inhabitants in the Faith of *Chriſt*, and where (in the mean while) he wrote his *Revelation*. The Emperor *Nerva* revoked the ſevere Edicts of his Predeceſſor, and St. *John* took the Advantage of that Indulgence, and returned to *Epheſus*; where finding *Timothy* their Biſhop martyred, he governed that Church until the Time of *Trajan*; about the Beginning of whoſe Reign he departed this Life, being about an hundred Years old, and never married.

It is reported of St. *John* that going with ſome of his Friends to the *Bath* at *Epheſus*, and underſtanding that *Cerinthus* was at the ſame Time bathing, he immediately retired, exhorting his Friends to avoid a Place where was ſo Great an Enemy to the Truth, leſt the *Bath ſhould fall upon their Heads.*

While he continued at *Epheſus* he reſorted to ſeveral Places thereabout, to conſtitute Biſhops and Miniſters, and to ſettle other Affairs among the

Churches. Now it happened that he came to a certain City, not far from *Epheſus*, where he chanced to caſt his Eye upon a young Man, whom the Apoſtle obſerving to have ſomething more than ordinary in him, he recommended him to the Biſhop, ſaying, *I commend to thee in the preſence of Chriſt and this Congregation this young Man, deſiring thy greateſt Care and Diligence over him.* The Biſhop received this Charge, and promiſed the performance of it. After this St. *John* returned to *Epheſus*, and the Biſhop took this young Man home with him, and inſtructed him in the Chriſtian Religion, with ſo great Diligence, that finding him, as he thought, a real Convert, he baptized him; and a while after obſerving him to profit in Knowledge and Religion, he committed to his Charge the Overſight of a Congregation on the Lord's Behalf.

This young Man being left at his own Liberty, it happened that ſeveral of his old Companions, and looſe Familiars reſorted to him, who firſt inticed him to Feaſts and Banquets; they afterwards perſuaded him to go out with them in the Night to rob and ſteal, and at laſt allured him to commit all manner of Wickedneſs and Debauchery with them; in ſhort, he ſoon became ſo hardned, that he ran with them into all manner of Exceſs and Outrage: And thus having forſaken God and his Ways, and forgotten the wholeſome Doctrines of Life and Salvation, and being of a ready Wit, and a ſtout Courage, he became Captain of this wretched Company of Thieves and Murtherers.

After this the Apoſtle had Occaſion to go into thoſe Parts again. By the way he chanced to meet

meet with this Biſhop; of whom he immediately required the Pledge, that in the Preſence of Chriſt and the Congregation then preſent, he had committed to his Charge. The Biſhop was a little ſtartled and amazed at the Words of St. *John*, ſuppoſing he had ſpoken of ſome Money, which the Apoſtle had left in his Hands, and he had forgotten; and therefore knew not what to ſay; which the Apoſtle perceiving, ſaid, *I mean the young Man, the Soul of our Brother, which I committed to thy Care.* The Biſhop preſently fell a weeping, and cried out with a loud Voice, *Alas, Sir! he is dead. How dead,* ſays the Apoſtle, *of what Death died he, and by what means? Why, Sir,* ſays the Biſhop, *he is dead toward God; for he is become a wicked Man: He is turned a Thief and Murtherer; and, in the Company of Villains and Thieves like himſelf, frequents this Mountain, Robbing and Deſtroying Chriſtian People.* When the Apoſtle heard this, he rent his Garment, and with great Lamentation ſaid, *I have left a goodly Keeper of the Soul of my Brother; get me a Horſe preſently, and provide me a Guide*; which was done accordingly. He immediately rode toward the Place where theſe Thieves frequented, and was ſoon eſpied, and ſet upon by ſome of them; but he neither flying nor reſiſting them, deſired them to bring him before their Captain, which they did. He being all over armed began to look fiercely on St. *John*; but ſoon perceiving who he was, he was ſtruck with ſuch Shame and Amazement, that he began to flie from him; which the old Man perceiving, made as much Haſte as he could after him, crying out, 'My Son, why, 'doſt thou flie from thy Father? What an armed

'Man to run from a Man Naked and Weapon-
'leſs? A ſtout young Man, to be afraid of a
'weak old Man? Hearken yet to thy Father, O
'my Son. Do not deſpair, nor be diſcouraged;
'there is yet hope of Eternal Life and Salvation
'for thee: I will anſwer for thee to *Jeſus Chriſt*,
'if thou ſincerely repent; I will die for thee; if
'need be, I will give my Life for thee, as our *Sa-*
'*viour Chriſt* gave his for us. Believe what I ſay,
'for *Chriſt* hath ſent me to thee.

The young Man hearing him thus ſpeak, ſtood ſtill at firſt, as amazed, and preſently his Heart and Courage failed him; ſo that caſting away his Weapons, he fell into a great Fear and Trembling, and wept and lamented moſt bitterly his miſerable Condition; and then coming to the old Man, he fell upon his Neck, embracing him; and as well as he could, for his Abundance of Tears, he ſpake to him. Then the Apoſtle began to comfort him, and to aſſure him. 'That upon his hearty and 'ſincere Sorrow for his Sins, he ſhould obtain the 'Remiſſion and Pardon of all his Wickedneſs 'in the Blood of *Jeſus Chriſt*. Then the Apoſtle fell down upon his Knees, and prayed for him, and alſo kiſs'd his Murthering Right-Hand (which the young Man had hitherto hid for Shame) which the Apoſtle told him, he hoped was now thoroughly purged by hearty Repentance; and ſo brought him back to the Congregation, and continued with him for ſome Time in conſtant Praying, and frequent Faſtings, and in ſtrengthening and confirming his Mind with good Counſels and Admonitions in the Faith of the Goſpel of *Chriſt*, till he had made him an eminent Example of Regeneration and Converſion to *God*.

St.

St. *John* left behind him his Goſpel, three Epiſtles, and his Book of Revelations. The Occaſion of his writing his Goſpel, was, that he might obviate the early Hereſies of thoſe Times, particularly of *Ebion*, *Cerinthus*, and others, who began to deny *Chriſt*'s Divinity, or that he had any Exiſtence before the Incarnation; and that he might ſupply thoſe Paſſages of the Evangelical Hiſtory, which the reſt of the Sacred Writers had omitted. The Subject he treats of is ſublime and myſterious; upon which Account he is generally by the Ancients reſembled to an Eagle ſoaring aloft; and peculiarly honoured with the Title of *Divine*. His firſt Epiſtle is Catholick, calculated for all Times and Places, as well as Perſons; containing moſt excellent Rules for the Conduct of the Chriſtian Life, with a particular Regard to Charity, the principal Vein that runs through all his Writings, and was the laſt Subject he recommended to his Hearers: For when Age and Weakneſs diſabled him from preaching, yet at every publick Meeting in the Church, he exhorted them with theſe Words, *Little Children, love one another.* His Auditors, wearied with the conſtant Repetition of the ſame Thing, enquiring the Reaſon of it, received from him this Anſwer; *This is what our* Lord *hath commanded, and if we can do this, we need do nothing elſe.* Love is the proper Badge and Cogniſance of the Chriſtian Profeſſion, by which the Diſciples of *Jeſus* were to be diſtinguiſhed from the Diſciples of any other Inſtitution. And in the firſt Ages, *Chriſtians* were ſo eminent for the Practice of this Virtue, that it became a Proverb among the Heathens, *Behold how theſe Chriſtians love one another.* And all this

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enforced upon us by the *Example of the Son of God*, whoſe whole Life and Death was one continued Proof of his Love to Mankind. And he inſtituted the bleſſed Sacrament to be a lively Remembrance of that his great Charity, and to be a perpetual Bond of Love and Union among his Followers. Nay we ought alſo to love our Enemies as well as our Friends, as *Chriſt* hath loved us; to be concerned for the Salvation of their Souls, and to uſe all proper Means to recover them from a State of Sin and Infidelity.

The Life of *Dionyſius* the *Areopagite*.

DIONYSIUS the *Areopagite*, was born at *Athens*. He travelled into *Egypt* to get Skill in Aſtronomy. At the Age of 25 Years, at *Heliopolis*, whilſt he lived with *Apollophanes* the Philoſopher, he ſaw that general Eclipſe of the Sun at our Saviour's Paſſion, and as one amazed, ſaid, 'Either the *God* of Nature ſuffers, or the Frame 'of the World is diſſolved:' And to another; '*God* 'unknown in the Fleſh doth ſuffer, for whoſe Sake 'the Univerſe is covered with this thick Darkneſs.'

St. *Paul* coming to *Athens*, and eſpying an Altar with this Inſcription, *To the unknown God*, took Occaſion from thence to preach of the true *God*, of the Reſurrection, and Judgment to come: Whereupon by the great Philoſophers of that City, he was accounted a wicked and ſacrilegious Perſon, for which he was carried by them to *Mar*'s his Hill, where the Court of the *Areopagites* ſat, which

which was the chief Judicatory in that City: But he preached before thoſe Judges with ſuch divine Eloquence, and forcible Arguments, that, through God's Mercy, he converted this *Dionyſius*, the chief Preſident of the Judges, with *Damaris* his Wife, who uſed *Paul* very courteouſly, and were inſtructed by him in the Knowledge of our Lord *Jeſus Chriſt*: So that within three Years Space, he became an admirable Inſtrument to propagate the Goſpel of our Saviour *Jeſus Chriſt*.

Then he was ordained Paſtor of the Church at *Athens* by *Paul*, where for a good while he preached the Word of *God* with great Wiſdom, Zeal and Diligence; and as a wiſe Harveſt-man brought in many Sheaves of Corn into *God's* Barn. Afterwards he went to *Epheſus* to viſit St. *John*, and St. *Paul*; by whoſe Perſuaſion (leaving one *Publius* to look to his Flock at *Athens*) he went to *Rome*, at which time *Clement* governed that Church. And having converſed awhile with *Clement*, he intreated him to go into *France* to preach the Goſpel there, and to give Knowledge of Salvation to that Nation. This he willingly undertook; and judging *Paris* to be the fitteſt Place to reſide in, he ſo laboured amongſt them, that in a ſhort ſpace, through God's Bleſſing, he brought many Sheep into the Fold of *Chriſt*, and that not only of the meaner Sort, but many rich, noble, and great Perſons, who overthrowing the Temples of their falſe Gods, erected new Places for the Service of the true *God*. But this Progreſs of the Goſpel being envied by Satan, he ſtirred up the idolatrous Prieſts, who ſuborned many to diſpatch *Dionyſius*; but there was ſuch a Luſtre in his Countenance, that when they beheld him, ſome of their Hearts

failed

failed them; others were ſo affrighted, that they fled away.

Shortly after, *Siſinius* the Prefect, gave Command that *Dionyſius*, with his Fellows, ſhould be apprehended; and when he was brought before him, he ſharply reproved him, for that he had preached againſt the Worſhip of their Gods: He therefore required him to confeſs his Error, and to ſtop up that Breach which he had made, leaving off thoſe Novelties, and unheard of Doctrines, that by his Recantation the People might ſee how vainly they had been ſeduced, and ſo return to their antient Rites and Cuſtoms again.

To this *Dionyſius* with great Zeal, Wiſdom and Eloquence, anſwered; 'That they were no 'Gods whom they worſhipped, but Idols, and the 'Works of Men's Hands; that it was through 'meer Ignorance and Folly, that they adored them: Adding, 'That there was but one true *God*, accord-'ing as he had preached:' At which Words, *Siſinius* being exceedingly incenſed, commanded him to be beheaded. *Dionyſius* nothing terrified herewith, told him 'That he worſhipped ſuch Gods as 'would periſh like Dung upon the Earth;' *but as for myſelf* (ſaid he) *come Life, come Death, I will worſhip none but the God of Heaven and Earth.*

This ſo enraged the Prefect, that he commanded him preſently to be executed: Whereupon he was huted out of the City to the Top of an high Mountain, and delivered to the Officers to be tormented, which was accompliſhed with all the Cruelty that could be. Then lifting up his Eyes and Hands to Heaven he ſaid, "*O Lord God Almighty, thou only begotten Son and Holy Spirit*

" *O ſacred Trinity, which art without Beginning,*
" *and in whom is no Diviſion, receive the Soul of*
" *thy Servant, that is put to death for thy Cauſe.*'
Which Prayer being ended, he was beheaded.

He ſuffered Martyrdom in the Reign of *Adrian*, in the Year of Chriſt 96, and of his own Age 110.

He uſed to ſay, that he deſired theſe two things of God: Firſt, That he might know the Truth himſelf: Secondly, that he might preach it as he ought unto others.

The Life of *Ignatius*.

IGNATIUS ſaw Chriſt in the Fleſh, being about 12 Years old at his Crucifixion: The Occaſion of his Apprehenſion was this. *Trajan* returning from the *Parthian* War, commanded gratulatory Sacrifices to be offered in every City. When he came to *Antioch*, *Ignatius* was required to be preſent at thoſe Sacrifices; but he, before *Trajan*'s Face, juſtly and ſharply reproved their Idolatry; for which Cauſe he was delivered to ten Soldiers to be carried to *Rome*. He was Paſtor of the Church at *Antioch*, next after the Apoſtle *Peter*.

As he paſſed through *Aſia*, ſtrictly guarded with that Troop of Soldiers, he confirmed the Congregations through every City where he came, preaching the Word of God to them, and giving them wholeſome Exhortations; eſpecially charging them to avoid the Hereſies lately ſprung up, and which at that time over-flowed the Church;

requiring them ſtedfaſtly to cleave to the Traditions of the Apoſtles, and to their Doctrine.

When he came to *Smyrna*, where *Polycarp* was Biſhop, he wrote an Epiſtle to the Church at *Epheſus*, making mention of *Oneſimus* their Paſtor; and another to the Church of *Magneſia* on the River *Meander*, wherein he forgot not *Damas* their Biſhop: Another he wrote to the Church at *Tralles*, whoſe Paſtor at that time he mentioneth to be *Polybius*, to which Epiſtle he prefixed an Exhortation to them not to refuſe Martyrdom, leſt thereby they ſhould loſe their Hope that was laid up for them; for which end he uſeth theſe Expreſſions:

" From *Syria* (ſaith he) even till I came to " *Rome*, I had a Battle with Beaſts, as well by " Sea as by Land, Night and Day, being bound " amongſt ten cruel Leopards," (ſo he called the ten Soldiers that guarded him) " which, the more " Benefits they received at my Hands, became ſo " much the worſe to me: But I, being exerciſed, " and now well acquainted with their Injuries, " am taught every Day more and more to bear the " Croſs, yet hereby am I not juſtified. Would to " God I were once come to the Beaſts that are " prepared for me, which I wiſh alſo may fall " upon me with all their Violence; whom alſo I " will provoke, that without Delay they may de- " vour me, and not abſtain from me, as they have " from ſome others, whom for Fear they have " left untouched. And if they be unwilling to it, " I will compel them to fall upon me. Pardon " me, I pray you, I know well how much this " will avail me. Now do I begin to be a Diſci- " ple of my Maſter Chriſt, I regard not Things

" viſible

viſible ſo I may gain Chriſt. Let Fire, Croſs, Breaking of my Bones, Quartering of my Members, Bruſhing my Body, and all the Torments that Men and the Devil can invent fall upon me, ſo I may enjoy my Lord *Jeſus Chriſt*."

Writing to *Polycarp*, whom he knew to be a holy Man, he recommends to him the Congregation at *Antioch*, praying him to be careful of the buſineſs there, and eſpecially the Election of a holy Biſhop in his room; thereby proving himſelf to be a ſincere and right Paſtor, taking ſuch Care of his Flock, not only whilſt he lived, but even after his Death. When his Martyrdom approached, he ſaid, *I am God's Corn; when the wild Beaſts have ground me to Powder with their Teeth, I ſhall be his white Bread.* He was ſo humble, that he diſdained not to learn of any. He ſuffered Martyrdom the eleventh Year of *Trajan* at *Rome*, in the Year 111. His uſual Saying was, *My Love is crucified*, meaning either Chriſt the Object of his Love; or that his Affections were crucified to the World.

Nichephorus reports, that when *Ignatius* was a Child, our *Saviour* would take him up in his Arms, and ſhew him to his Diſciples; it may be, he was one of thoſe little Children that were brought to *Chriſt*, that he might touch them; or that little Child, whom *Jeſus* took, and ſet in the midſt of his Diſciples to learn them Humility. He ſaw *Chriſt* after his Reſurrection, as himſelf writes in one of his Epiſtles. 'Truly I did ſee him after his Reſurrection in the Fleſh, and do believe that it is he, *&c.*'

He uſed to ſay, 'That there is nothing better
'than the Peace of a good Conſcience.

'That good and wicked Men, are like true and
'counterfeit Money; the one ſeems good, and is
'not; the other, both ſeems and is good.

'That the Lyon's Teeth are but like a Mill
'which though it bruiſeth, yet waſteth not the
'good Wheat; only prepares and fits it to be made
'pure Bread. Let me (ſaith he) be broken by
'them, ſo I may be made pure Manchet for
'Heaven.

'Parents ought to afford theſe three Things for
'their Children; Correction, Admonition, and
'Inſtruction, both in human Arts, and *God's*
'Word: All which preſerve them from Idleneſs
'and Folly, give them Wiſdom, and learn them
'Subjection to their Superiors.

'Other Graces are Parts of a Chriſtian's Ar-
'mour; as, the Shield of Faith, the Sword of the
'Spirit, *&c.* but Patience is the Panoply or
'whole Armour of the Man of *God.* The Enemy
'my foils us without it; but we foil him by it
'Grace flowing from the bleſſed Spirit of *God*
'makes the Soul like a Fountain, whoſe Water is
'pure, wholeſome and clear; for Grace beautifies,
'cleanſeth, and ſo ſaveth the whole Man.'

The Life of *Juſtin Martyr.*

HE was born at *Neapolis*, a City in the Country of *Paleſtine*, being Son to *Priſcus Bachius*, who during his Nonage, cauſed him to be inſtruct-

ed in Learning, who by his acute Wit and ready Underſtanding, attained to ſuch Perfection, that he became a famous Philoſopher: But not reſting there, he ſought for ſomething more Divine, and thereupon tryed moſt of the Schools and Learned Men of that Age. Inſomuch, that for his more than ordinary Acquirements, he was eſteemed by all that knew him; but when he grew up to perfect Years, he ſtill contemplating upon the Nature of Divine Beings; at laſt it pleaſed *God* to endue him with his Holy Spirit, and by the means of Saving Knowledge, to give him a right Underſtanding of what before he beheld but dimly.

The means that firſt brought him to embrace Chriſtianity, was his beholding the conſtant, undaunted and courageous Suffering of ſuch as *laid down their Lives for the Teſtimony of the Lord Jeſus.* Being thus grounded, as he was walking upon the Sea-ſhore, he met an old Man of venerable Aſpect; who after ſome Diſcourſe, told him, 'That Philoſophy could not direct him to Heaven, for that was a Science that was clouded 'from the true Knowledge of *God*, and Eternal 'Life.' And upon reaſoning with him about the Immortality of the Soul, and a future State of Happineſs, he ſo confirmed him, that he was a ſtrict Profeſſor of Chriſtianity, and a great Oppoſer of Hereticks, and ſuch as fomented Diviſions in the Church, by his Learning confounding their Arguments in ſeveral Diſputations, not only at *Epheſus*, but in many other Places.

He drew up an Apology in the Defence of the Chriſtian Religion, ſhewing the Unlawfulneſs and Wickedneſs of Perſecution, which he ſent to the Emperor and Senate of *Rome*.

After

After his having painfully preached the Goſpel in many Countries, he came to *Rome*, where he had many Conteſts with the Philoſophers and Sages; and was at laſt by the Procurement of one *Creſcens*, condemned, and accordingly beheaded, *Anno Chriſti* 139; and as *Epiphanius* hath it, under the Reign of *Adrian*, ſome Time before he prognoſticated his Death. So fell this faithful Labourer in *Chriſt*'s Vineyard.

He uſed to ſay, 'That which the Soul is in the 'Body, that are Chriſtians in the World; for as 'the Soul is in, and not of the Body, ſo Chriſti-'ans are in, but no Part of the World. *And alſo*, 'It is beſt of all not to Sin; and next to that, to 'amend upon the Puniſhment. *Furthermore*, 'That it is the greateſt Slavery in the Wold, to 'be ſubject to one's Paſſions.'

The Life of *Polycarp*.

POLYCARP was a Diſciple to St. *John*, and Biſhop of *Smyrna*. He went with St. *John* to the Bath at *Epheſus*; when he went away without bathing to avoid the Company of *Cerinthus* the Heretick.

The Hiſtory of his Martyrdom is ſet forth in an Epiſtle, written by his own Church at *Smyrna*, to the Brethren of *Pontus*, out of which, I ſhall tranſcribe, ſo much as concerns this Matter.

"The Congregation which is at *Smyrna*, to the Congregation which is at *Philomelium*, and to all the Congregations throughout *Pontus*; Mercy to you,

you, Peace, and the Love of *God* the Father, and of our *Lord Jeſus Chriſt* be multiply'd, *Amen.* We have written unto you (Brethren) of thoſe Men which have ſuffered Martyrdom, and particularly of bleſſed *Polycarp*, who by ſhedding his Blood, hath (thro' *God*'s Mercy) put an end to this Perſecution."

This holy Man hearing of the cruel Perſecution abroad, was therewith nothing terrified, but retained the immoveable Tranquility of his Mind, and continued ſtill in the City, till at length he was perſuaded through the Importunity of his Friends, to betake himſelf to a certain Farm-houſe, not far from the City; where he remained, with a few others, exerciſing himſelf Night and Day in Prayer, making humble Supplications, as his uſual Manner was, for the Peace and Tranquility of all the Churches in the World. Having been in Prayer three Days before his Apprehenſion, and now fallen aſleep, he ſaw in a Viſion by Night, the Pillow under his Head ſet on Fire, and ſuddenly conſumed to Aſhes; which when he awaked, he interpreted to them that were preſent, to fore-ſignify that his Life was near at an End, and that his Body ſhould be burned for the Teſtimony of *Chriſt*.

When the Searchers were now at hand, and all the People cryed out, Let us ſearch out *Polycarp*; at the earneſt Entreaty of his Friends, he removed to another Village, unto which the Searchers coming, caught two Boys, and ſcourged them, till one of them confeſſed, and led them to *Polycarp*'s Lodging: Yet might he eaſily have eſcaped; but he would not, ſaying, The Will of the *Lord* be done; and ſo coming to them, he communed with them very *chearfully*; ſo that it was wonderful to

ſee

ſee thoſe, which a liſtle before knew not the Man, now beholding and viewing his comely Age, and his grave and conſtant Countenance, lamented that they had ſo employed themſelves for the Apprehenſion of ſo worthy a Perſon: But he on the contrary commanded, that the Table ſhould be preſently ſpread for them, intreating them to eat, and dine well, requeſting but one Hour's Space to make his Prayers unto *God*; which they aſſenting to, he aroſe and went to Prayer, and being repleniſhed with the Grace of *God*, he poured out his Soul, that all that heard him praying, were aſtoniſhed at it; yea many of his Enemies were ſorry that ſo holy and aged a Man ſhould be put to Death.

The Hour being now come, wherein he was to ſet forwards, they ſet him upon an Aſs, brought him to the City of *Smyrna* upon a ſolemn Feaſt-day, and there met him *Herod*, the Magiſtrate, and his Father *Nicetes*, who receiving him into their Chariot, ſaid unto him, *What Harm is it to ſay, Lord* Cæſar, *to ſacrifice, and ſo to be ſaved?* At firſt he anſwered nothing, but when they urged him again, he ſaid, 'I will not do as you counſel 'me:' They perceiving that he would not be perſuaded, gave him very rough Language, and at laſt tumbled him out of their Chariot: But he, as though he had received no Injury, nor Hurt at all, went chearfully and apace to the Theatre; and being come thither, a Voice came down from Heaven; *Be of good Chear*, Polycarp, *and play the Man:* The Speaker no Man ſaw, but the Voice was heard by many of us.

The Multitude was in a Rage, and the Proconſul demanded of him, whether he was that *Polycarp?*

lycarp? Yet withal, beckoning to him to deny it, he ſaid, 'Have reſpect unto thine Age, tender 'thyſelf: Swear by the Fortune of *Cæſar*: Repent of 'what is paſt, and ſay, remove the Wicked.' But *Polycarp* looking about upon the Multitude with a ſtedfaſt Countenance, and caſting up his Eyes towards Heaven, ſaid, 'Remove O *Lord* theſe 'wicked.' Yet the Proconſul urged him again, ſaying, 'Swear, and I will let thee go; blaſpheme '*Chriſt*, and thou ſhalt be ſafe:' To whom *Polycarp* anſwered; 'Fourſcore and Six Years have I 'ſerved *Chriſt*, neither hath he ever offended me 'in any Thing, and how then can I revile him 'now?' The Proconſul ſtill urged, and ſaid, 'Swear by the Fortune of *Cæſar*; *Polycarp* replyed, 'If thou requireſt of me, that I ſhould proteſt the 'Fortune of *Cæſar*, pretending that thou knoweſt 'not what I am? Know that I am a Chriſtian: 'And if thou deſireſt to know the Doctrine of 'Chriſtianity, appoint a Day, and thou ſhalt hear 'it. Perſuade the People unto this', ſaid the Proconſul. Truly, ſaid *Polycarp*, 'I thought it my 'Part to make this Tender unto you, becauſe we 'are commanded of *God* to give unto Governors 'and Powers, whom he hath ordained, the Honour and Obedience, which is due unto them, 'and not hurtful unto us: But as for theſe People, 'I deem them not competent Judges, and therefore will not purge myſelf before them:' Then ſaid the Proconſul, 'I have wild Beaſts to devour 'thee, unleſs thou repent.' *Polycarp* anſwered, 'Bring them forth: For we have determined with 'ourſelves not to repent, nor to turn from Good 'to Evil: It's more convenient for you to turn 'from Evil to that which is Good. I will, ſaid

Proconſul, 'tame thee with Fire, if thou ſet 'nought by the wild Beaſts, and wilt not repent:' To which *Polycarp* anſwered, 'You threaten me 'with Fire, which ſhall laſt but an Hour; but 'thou art ignorant of the everlaſting Fire at the 'Day of Judgment, and of thoſe endleſs Tor-'ments, which are reſerved for the Wicked. But 'why make you all theſe delays? Appoint to me 'what Death you pleaſe.'

Whilſt he ſpake theſe Things; he was repleniſhed with Joy and Boldneſs, and his Countenance appeared ſo full of Grace and Gravity, that it was evident, he was nothing troubled with the cruel Threats of the Proconſul; but on the contrary, the Proconſul himſelf began to be amazed, and ſent for the Cryer, commanding him in the midſt of the Theatre to cry three Times: *Polycarp hath confeſſed himſelf to be a Chriſtian.* Hereupon the Multitude both of *Jews* and *Gentiles*, inhabiting *Smyrna*, cryed out in a great Rage, 'This is that 'Doctor of *Aſia*; the Father of the Chriſtians; 'the Overthrower of our Gods, who hath taught 'many that our Gods are not to be adored:' And thereupon they cryed to the Proconſul, that a Lyon might be let looſe to devour him. But he told them that he might not do it, for that the Game of Beaſts was now finiſhed. Then they cryed with one Voice, that *Polycarp* ſhould be burned alive. To which, when the Proconſul had aſſented; the Multitude forthwith carried Logs and Wood out of their Shops and Booths; eſpecially the *Jews*, after their wonted Manner, were very forward herein.

The Pile being prepared, *Polycarp* put off his Apparel; being thus made ready, when they would have nailed him to the Stake, he ſaid; *Nay, ſuffer me even as I am; for he that hath given me Strength to come to this Fire, will alſo give me Patience to perſevere therein without your faſtning of my Body with Nails.* Then they bound his Hands behind him, which done, he prayed thus:

O Father of thy well-beloved and bleſſed Son Jeſus Chriſt, *through whom we have known thee; O God of Angels, Powers, and of every living Creature, and of juſt Men which live in thy Preſence: I thank thee that thou haſt graciouſly vouchſafed this Day, and this Hour, to allot me a Portion amongſt the Number of Martyrs, to drink of the Cup of* Chriſt, *unto the Reſurrection of everlaſting Life, both of Body and Soul, through the Operation of the Holy Spirit, amongſt whom I ſhall this Day be received into thy Sight for an acceptable Sacrifice; and as thou haſt prepared, and revealed this before-hand, ſo thou haſt now accompliſhed and fulfilled the ſame, thou moſt true* God, *can'ſt not lye; wherefore for all theſe Things I praiſe thee, I bleſs thee, I glorify thee, through the everlaſting Biſhop and Shepherd of our Souls,* Chriſt Jeſus: *To whom with thee, and the Holy Ghoſt, be all Honour and Glory, World without end* Amen.

Having ended his Prayer, the Tormentors kindled the Fire. The Flame vehemently flaſhed about; which was terrible to the Beholders. But the Flame framing itſelf after the manner of a Vault, or Sail of a Ship, touched not the holy Martyr's Body. The Perſecutors perceiving that the Fire touched not his Body, called for an Executioner to thruſt him into the Side with a Spear; which being done,

there iſſued out ſuch Abundance of Blood as quenched the Fire, to the great Aſtoniſhment of the Beholders.

Then did the *Jews* ſtir up *Nicetes*, the Father of *Herod*, and his Brother *Dalces* to move the Proconſul, that his Body might not be delivered to the Chriſtians; leaſt (ſay they) leaving *Chriſt*, they fall to worſhip him: This they ſaid through their Ignorance, not knowing that we can never forſake *Chriſt*, which died for our Salvation, to worſhip any other. For we worſhip *Chriſt* as the Son of *God*. The Martyrs we love as the Diſciples and Followers of the Lord, and that worthily, for the invincible Love which they bear to their King and Maſter. Hereupon the Proconſul cauſed his Body (to ſatisfy the *Jews*) to be laid upon a Pile of Wood, and burned.

He was a faithful and conſtant Witneſs to the Truth; and by his Wiſdom, Zeal and Piety, recalled many from Hereſies and Errors.

He ſo deteſted Hereticks, that when *Marcion*, (one of his former Acquaintance) met him at *Rome*, and wondering that he took no Notice of him, he ſaid, *Doſt thou not know me*, Polycarp? *Yea*, ſaid he, *I know thee well, thou art the firſt-born Son of the Devil.*

His manner was to ſtop his Ears if at any time he heard the wicked Speeches of Hereticks, and to ſhun thoſe very Places where ſuch Speeches had been utter'd. He ſuffer'd Martyrdom in the ſeventh Year of *Verus*, in the Year of our Lord 170, in the 80th Year of his Age.

The

The Life of *Irenæus.*

HE was born in *Aſia*, though his Parents were *Grecians*; who, as ſome think, fled ither to avoid the Storm of Perſecution. In his linority he was under the Tutorage of *Polycarp* iſhop of *Smyrna*.

Growing up to Maturity, he went into *France*, here he was ordained a Miniſter of the Church at *yons*; and there taught and inſtructed his Flock, ven in the moſt perilous Times; not only by rea-n of the Perſecutions that were raiſed by the leathen Emperors, but by the Troubles that hap-ened by reaſon of the Sects and Hereſies that rung up; yet he ſo wiſely ordered his Affairs, iat in a ſhort time he brought Things into a peace-ble Condition. After the Martyrdom of *Photinus*, e was by the general Conſent of the Brethren, iade Biſhop of *Lyons*, where he continuing for ie Space of 23 Years, brought a Number over) the Faith of Chriſt, and confounded the)octrine of the Hereticks, as *Montanus*, *Theodo-us*, *Alcibiades*, *Maximilian* and others, who)read abroad their Infection to corrupt Chriſtia-ity: After which, he ſent Letters to *Eleutherius*, ien Biſhop of *Rome*, to deſire him to be deligent ı keeping the Church in perfect Unity. He rote five Books againſt Hereſy, wherein he like-iſe ſet down the damnable Doctrine of the He-:ticks.

After

After he had ſat Biſhop, and diſpenſed with many Difficulties, *God* was pleaſed to give Peace to his Church, but it continued not long, for after the Death of *Commodus*, *Severus* ſucceeding, he raiſed up the fifth Perſecution; during which, the Chriſtians went to wreck on all Sides, but eſpecially at *Lyons:* Inſomuch that by reaſon of the Number that were ſlain, the Blood in Abundance ran down the Pavements; after ſome time, this Holy Man being taken, with ſeveral of his chief Friends, they were led to the Top of a Hill, on which were placed Croſſes on one Hand, and Idols on the other; and they put to their Choice, either to embrace the Idols and live, or be crucified: Upon which, they joyfully choſe the latter, ſuffering Martyrdom in the Year of *Chriſt* 182, and of *Irenæus* his Age 60, or as ſome will have it, 90.

He compared the *Hereticks* and *Schiſmaticks* to *Æſop*'s *Dog, that loſt the Subſtance of Religion, whiſt they gaped too earneſtly after the Shadow.*

Concerning the Vanity of Earthly Things, he ſaid, *What Profit is there in that Honour, which is ſo ſhort-lived, as that perchance it was not Yeſterday, neither will be To-morrow? and ſuch Men as labour ſo much for it, are but like Froth, which though it be uppermoſt, yet it is unprofitable.*

The Life of *John Huſs.*

JOHN HUSS, was born at a little Town called *Huſſinets*, about eighteen Miles from *Prague*

Prague in *Bohemia*, under the *Hercynian* Wood, of mean but religious Parents, who carefully trained him up in Religion and Learning; having profited much at School, he went to the Univerſity at *Prague*; and whilſt he was a Student there, he met with *Wickliff*'s Books, from whence he firſt took Courage to profeſs the Truth.

In the Year 1393, he commenced Batchelor of Arts with good Approbation of the whole Univerſity: And in 1396, he commenced Maſter of Arts, about which time two godly Noblemen of *Prague* built the Church of *Bethlehem*; and in the Year 1400, Mr. *Huſs* was choſen Paſtor thereof, who fed his People with the Bread of Life, and not with the Pope's Decrees, and other human Inventions.

The Year after he was choſen Dean of the Univerſity; and in the Year 1409, by the Conſent of the whole Univerſity, he was choſen Rector of it. He continued in the Exerciſe of his Miniſtry with admirable Zeal, Diligence and Faithfulneſs, about the Space of 12 Years, preaching and inſtructing his People in the Principles of Divinity, which he confirmed by the holy Scriptures, and adorned by an exemplary and blameleſs Life. He vigorouſly oppoſed the Pope's Proceedings, whereupon the Devil envying the Peace and Progreſs of the Goſpel, ſtirred up Pope *Alexander* V. againſt him, who cited him to *Rome*, to anſwer to ſuch Articles as ſhould be laid againſt him; whereupon *Huſs* ſent his Proctors to *Rome*, who appeared for him, anſwered the Charge, and cleared his Innocency; yet did the Pope and his Cardinals condemn him for an Heretick and excommunicated him. The Popiſh Clergy and ſome of the Barons

Barons of *Bohemia* oppoſed *Huſs*, being thus excommunicated; and King *Wenceſlaus* baniſhed him; but he was entertained in the Country, and protected by the Lord of *Huſſinets*, where he preached in the Pariſh Church, and ſome Places adjacent, confuting the Popiſh Doctrine of Merit, of Works, and teſtifying againſt the Pride, Idleneſs, Cruelty and Avarice of the *Roman* Court and Clergy; Multitudes of Perſons reſorting to his Miniſtry.

Sometimes alſo he repaired to his Church of *Bethlehem*, and preached there. Upon the Pope's Death, the Cardinals being divided, choſe three Pope's, whereupon there was a Council called at *Conſtance*. In the Year 1414, unto which Council the Emperor *Sigiſmund* commanded *Huſs* to come, giving him his ſafe Conduct for his coming and return.

October 15, *John Huſs* began his Journey towards *Conſtance*, being accompanied by two Noblemen, *John*, Lord *de Clum*, and *Wenceſlaus de Duba*, and their Followers. Mr. *Huſs* relying upon the Goodneſs of his Cauſe, the Clearneſs of his Conſcience, and the Emperor's ſafe Conduct, with a cheerful Mind and undaunted Spirit, went to *Conſtance*, and in his Journey ſet up Writings in every City, the Tenor whereof was this; *Mr. John Huſs, Batchelor of Divinity, goeth now to the Council of* Conſtance, *there to declare his Faith which he hath hitherto holden, and even at this preſent doth hold, and by God's Grace will hold, and defend even to the Death; therefore even as he hath manifeſted through all the Kingdom of* Bohemia *by his Letters and Intimations, willing before his Departure thence to have ſatisfied and given an Account of his Faith unto every Man which ſhould object or lay*

lay any thing againſt him in the general Convocation held in the Archbiſhop of Prague's *Court: So alſo he doth deſire if there be any Man in this Noble and Imperial City that can impute any Error or Hereſy to him, that he would prepare himſelf to come unto the Council; foraſmuch as the ſaid Mr.* John Huſs, *is ready to ſatisfy every Man at the ſaid Council which ſhall lay any thing to his Charge, as touching his Faith.* In all Cities as he paſſed by, eſpecially when he entred into *Germany*, a great Number of People reſorted to him, and he was every where kindly entertained, eſpecially by the Citizens and Burgeſſes, inſomuch that he confeſſed in a certain Epiſtle, that he found in no Place ſo great Enemies as in *Bohemia*. And when he came to *Noremberg*, certain Merchants that went before, having given Notice of his coming, almoſt all the Prieſts that were in the City came to him, deſiring that they might talk with him in Private: To whom he anſwered, 'That he deſired rather to declare his Mind openly;' and ſo from Dinner-time till Night, he ſpake before the Prieſts, Senators, and many Citizens, inſomuch that they all had him in ſingular Eſtimation and Reverence. One of his great Adverſaries (*Staniſlaus Znoma*,) a *Bohemian*, as he was going towards *Conſtance* to accuſe him, was ſtricken by *God* with a great Impoſthume, whereof he died.

When Mr. *Huſs* came to *Conſtance*, he was ſent for to appear before ſome Cardinals to give an Account of his Doctrine; but he told them, 'That he 'came to do it before all the Council; yet if they 'would force him to do it before them, he doubted 'not but *Chriſt* would ſtrengthen him to chuſe 'Death for his Sake, rather than to deny the

'Truth, which he had learned out of the holy 'Scriptures.'

After Examination they committed him to a filthy Priſon, where, by reaſon of the Stink, he fell ſick and was like to die. In the mean time his Adverſaries preferred Articles againſt him, wherein they had forged many Things of their own Heads, wreſting and perverting his godly and orthodox Sayings to a ſiniſter Senſe, that they might have whereof to accuſe him; and thereupon deſired of the Council that he might be condemned. Mr. *Huſs* hearing of theſe Proceedings, moved that he might have an Advocate, but that was denied him. Whilſt he lay in Priſon, when he had in ſome Meaſure regained his Health, he wrote ſundry Books. From that Priſon he was removed by the Biſhop of *Conſtance* to a Caſtle on the other Side of the *Rhine*, where in the Day-time he was ſo laden with Fetters on his Legs, that he could ſcarce go; and every Night he was faſtned by the Hands up to a Rack againſt the Wall: Hereupon many Noblemen of *Bohemia* petitioned for his Releaſe, at leaſt upon Bail, but that was denied.

The Sum of the Noble's Petition was this; 'That whereas Mr. *John Huſs*, is freely of his 'own Accord come to *Conſtance*, under the Empe'ror's ſafe Conduct; againſt all Right and Reaſon 'he is grievouſly impriſoned before he is heard, 'and at this preſent is tormented miſerably with 'Hunger, Thirſt and Fetters; though formerly at 'the Council of *Piſa*, held in the Year 1410, the 'Hereticks which were condemned, were ſuffered 'to remain at their Liberty, and to depart Home 'freely: But Mr. *John Huſs*, neither convicted 'nor condemned, no nor ſo much as once heard,

'is

'is taken and impriſoned, when as neither King,
'nor any Prince Elector, nor any Ambaſſador from
'any Univerſity is yet come or preſent: And though
'the Lord our King, together with the Nobles and
'Lords here preſent, have moſt inſtantly required
'and deſired, that his ſafe Conduct might not be
'violated, and that the ſaid Mr. *John Huſs* might
'be openly heard, being ready to render a Reaſon
'of his Faith; and if he be convicted, obſtinately
'to affirm or maintain any thing againſt Truth
'and the holy Scriptures, that he is ready to amend
'the ſame; yet could he never obtain this: But
'the ſaid Mr. *John Huſs*, notwithſtanding all this,
'is moſt grievouſly oppreſſed with Fetters and Irons,
'and ſo weakned with Hunger and Thirſt, that it
'is to be feared he will die in Priſon. And al-
'though the Lords of *Bohemia* here preſent are
'greatly ſcandalized with the Trouble and Tor-
'ments of Mr. *John Huſs*, contrary to the King's
'ſafe Conduct; yet hitherto they have forborn to
'complain to the King that he might ſee his ſafe
'Conduct better obſerved, and the Reproach and
'Diſhonour that is done to the Kingdom of *Bohe-
'mia* thereby, vindicated; and indeed they ſuffer
'theſe Things patiently, leſt by any means, Trou-
'ble or Vexation ſhould ariſe to this ſacred Coun-
'cil by reaſon thereof: Wherefore we moſt ear-
'neſtly deſire and require your Father-hoods, that,
'for the Honour of the ſafe Conduct granted by
'the King, and for the Preſervation and Encreaſe
'of the worthy Fame and Renown of the King-
'dom of *Bohemia*, and your own alſo, you will
'haſten the Diſpatch of Mr. *John Huſs* his Buſi-
'neſs, ſeeing he is in great Danger by reaſon of his
'ſtrait Impriſonment if you delay him any longer.

'And whereas we the Nobles of *Bohemia* are
'formed, that many ſlanderous Reports are rai
'by Back-biters againſt the famous Kingdom
'*Bohemia*, as that the Sacrament is carried up a
'down in Veſſels unhallowed, that Coblers do a
'miniſter it, and hear Confeſſions, *&c.*— \
'therefore require and deſire you that you will g
'no heed to ſuch Tale-bearers, who herein rep
'Untruths; alſo we require that ſuch Back-bit
'may be made known, and we doubt not eaſily
'repell the falſe and frivolous Slanders of th
'naughty Perſons, that hereafter they ſhall be
'ſhamed to appear before the King and your Re
'rences.'

But notwithſtanding this, they which were
pointed for his Judges, in his Abſence heard
Enemies, examined Witneſſes againſt him,
judged his Doctrine, not by the true Touch-ſtone
God's Word, but by the Popiſh Canons.
when the Council would have condemned h
without hearing, the Emperor interpoſed, req
ring, that he ſhould be firſt heard. When he
brought before them, they made ſuch a confu
Noiſe, railing upon him, that he could not ſp
one Word. The next Day when he was brou
before them again, there fell out ſo great an Ecli
that the Sun was almoſt wholly darkned. W
Huſs ſaw he was like to meet with no Juſtice th
he appealed from them to the Pope, and from h
to *Chriſt*, for which they derided him: But wh
he ſaw the Cruelty of his Judges, the Malice
his Accuſers, the Falſhood of his Witneſſes,
the Rage of all the Council againſt him, breath
forth nothing but Fire and Faggots, he knee
down, and commended his righteous Cauſe to

rd *Jeſus Chriſt*, begging Forgiveneſs for his very emies; yet he earneſtly requeſted, even with ars, the Council that they would convince him any Error by the Word of *God*, and he would llingly retract it: But nothing prevailed, for y proceeded to condemn and degrade him; ereupon kneeling down, he ſaid, *Lord Jeſus riſt, forgive mine Enemies, by whom thou knoweſt t I am falſely accuſed; forgive them I ſay for great Mercies Sake.* In degrading him they ed off the Crown of his Head and the Skin, th a Pair of Shears; and to juſtify their Proceed-gs againſt him, becauſe the Emperor had given n his ſafe Conduct, the Council made a Decree, *at Faith was not to be kept with Hereticks.*

The *Roman* Agents perſecuted him with ſuch gerneſs, that his Works were condemned to be rned with him. When he was brought forth to burned, they put on his Head a tripple Crown Paper, painted over with ugly Devils; but en he ſaw it, he ſaid, *My Lord* Jeſus Chriſt, *my Sake did wear a Crown of Thorns; why uld not I then for his Sake, wear this light Crown, it never ſo ignominious: Truly I will do it, and t willingly.* When it was ſet upon his Head, Biſhops ſaid, *Now we commit thy Soul unto the vil. But I,* ſaid *John Huſs*, (lifting up his es towards Heaven) *do commit my Spirit into thy nds O Lord* Jeſus Chriſt, *unto thee I commend my rit which thou haſt redeemed.* As he was going Execution, they burned his Books before his ce, at which he ſmiled, and ſaid unto the Peo-, *Think not, good People, that I die for any He-y or Error, but only for the Hatred and Ill-will my Adverſaries.* When he came to the Place

of

of Execution, he kneeled down, and with his Eyes towards Heaven he prayed and repeated certain Pſalms, and with a merry and cheerful Countenance, cry'd often, *Into thy Hands O Lord I commend my Spirit.*

As he lifted up his Head in Prayer, the Crown of Paper fell off; but a Soldier taking it up, ſaid, 'Let us put it on again, that he may be burnt with 'his Maſters the Devils, whom he hath ſerved.' When he aroſe from his Knees he ſaid, 'Lord '*Jeſus Chriſt* aſſiſt and help me, that with a con-'ſtant and patient Mind, by thy moſt gracious 'Help, I may bear and ſuffer this cruel and igno-'minious Death, whereunto I am condemned for 'the preaching thy moſt holy Goſpel.' And as they tied his Neck with a Chain to the Stake, ſmiling he ſaid, 'That he would willingly receive the 'ſame Chain for *Jeſus Chriſt*'s Sake, who he knew 'was bound with a far worſe Chain.' When the Fire was kindled, he began to ſing with a loud Voice, '*Jeſus Chriſt* the Son of the living *God* 'have Mercy upon me;' and at the third time that he repeated it, the Wind drove the Flame ſo in his Face, that it choaked him. The Heart that was found amongſt his Bowels, being well beaten with Staves and Clubs, was at laſt prick'd upon a ſharp Stake, and roaſted at a Fire till it was conſumed. His Aſhes were diligently gather'd up, and thrown into the River *Rhine*. He ſuffer'd Martyrdom in the Year 1415.

He told them at his Death, that out of the *Gooſe* (for ſo *Huſs* in the *Bohemian* Language ſignifies) an 100 Years after *God* would raiſe up a *Swan* in *Germany*, whoſe Singing would affright all

ll thoſe *Vultures*: Which was exactly fulfilled in *Luther*, juſt an 100 Years after.

The Life of *Jerome* of *Prague*.

JEROME of *Prague*, was a *Bohemian* born, famous for Courage, Virtue, Learning and Eloquence. When he underſtood that the publick Faith was violated, his Country ſlandered, and *Huſs* burnt, he travelled to *Conſtance*, *April* the 4th, in the Year of our Lord 1415. But no ſooner came he thither, but he underſtood that Watch was laid for him to apprehend him: Whereupon the next Day he went to *Iberling*, a City of the Empire, and a Mile from *Conſtance*.

From thence he ſent to *Sigiſmund*, King of *Hungary*, and his Barons, but eſpecially to the Council, moſt earneſtly requeſting, that they would give him a ſafe Conduct freely to come and go, and then he would come in open Audience to anſwer every Man, if any would appear to charge him with any Crime: But this was denied him both by the King and Council; whereupon the next Day he wrote ſundry Intimations and ſent them to *Conſtance*, cauſing them to be ſet upon the Gates of the City, upon the Doors of Churches, Monaſteries, of the Houſes of the Cardinals, and other noble Perſonages; the Tenor whereof was this: 'Unto the noble Emperor, *&c.* I *Jerome* of '*Prague*, Maſter of Arts of the Univerſity of *Pa*-'*ris*, *Cullen*, *Heidelberg* and *Prague*, by theſe my 'Letters do notify to the King, *&c.* Council and

'all

'all others, that becauſe of many crafty Slanderers,
'Back-biters and Accuſers, I am ready of mine own
'Free-will to come unto *Conſtance*, there to de-
'clare openly before all the Council, the Purity
'and Sincerity of my Faith and mine Innocency:
'But this I will not do in Corners, ſecretly before
'any private or particular Perſon: Wherefore if
'there be any of my Slanderers of what Nation ſo-
'ever, that will charge me with Error or Hereſy,
'let them come forth openly before the Council,
'and in their own Names object againſt me, and I
'will be ready to anſwer them: And if I ſhall be
'found guilty of any Error or Hereſy, I will not re-
'fuſe openly to ſuffer ſuch Puniſhment as ſhall be
'meet for an Heretick: Wherefore I humbly de-
'ſire a ſafe Conduct: But if (ſeeing I offer ſuch
'equal Terms) before any Fault be proved againſt
'me, I ſhall be arreſted, impriſoned, or have any
'Violence done to me, then it will be manifeſted
'unto all the World, that this Council doth not
'proceed according to the Rules of Equity and
'Juſtice, the rather, ſeeing that I am come hither
'freely, and of my own Accord.'

But notwithſtanding all this, no ſafe Conduct would be granted him: Wherefore the Lords of *Bohemia* gave him their Letters Patents under their Seals, to teſtify the Truth of the Premiſſes; with the which Letters, he returned again towards *Bohemia*; but by the Treachery of his Enemies, he was apprehended by the Way in *Kirſaw*, and by the Officers was carried before the Duke: Who preſently after, carried him bound to *Conſtance*; and for a greater Diſgrace, they put a Bolt of Iron upon his Wriſts, with a long Iron Chain at it, by which they led him through the City to the Cloiſter

of

the Friar *Minors*, where all the Prieſts, Scribes, nd Phariſees, were met together; and when he ame before them, ſome of the Biſhops ſaid to im, *Jerome, why didſt thou fly and not appear hen thou waſt cited?* To which he anſwered, *Beauſe I could get no ſafe Conduct, neither from you, r the King; and perceiving that I had many bitter nemies in the Council, I would not be the Author f my own Peril; but had I known of your Citaion, aſſuredly though I had been in* Bohemia, *I ould have appeared.*

Then a great Rabble of Prieſts cried out againſt im, and *Gerſon* the Chancellor of *Paris*, and the hancellor of *Cullen*, and the Chancellor of *Heilleburgh*, charged him with Errors delivered in hoſe Univerſities: To which he anſwered, that what he had delivered there, he would juſtify now; yet if any could convince him of Error therein, he would willingly be informed:' Hereupon ſome cried out, *Let him be burned, let him e burned.* Then was he delivered bound to the Officers to be put into Priſon.

Aſſoon as he came thither, one called to him at his Window, ſaying, 'Mr. *Jerome* be conſtant and fear not to ſuffer Death for the Truth's Sake, which when you were at Liberty you did preach.' To whom he anſwered, 'Truly Brother, I do not fear Death.' But the Priſon-keeper coming to the Man, drove him away with Strokes from the Window. Preſently the Biſhop of *Rigen* ſent for *Jerome*, ſtrongly bound with Chains, both by the Hands and Neck, and ſent him to a Tower, where they tied him faſt to a great Block, and put his Feet in the Stocks, his Hands being alſo made faſt upon them, the Block being ſo high, that he could by

no means ſit thereon, but his Head muſt h
downwards: Where alſo they allow'd him noth
but Bread and Water.

But within eleven Days, hanging ſo by the He
he fell very ſick; yet thus they kept him in
ſon a Year wanting ſeven Days, and then ſent
him, requiring him to recant, and to ſubſcr
that *John Huſs* was juſtly put to Death; which
did, partly for Fear of Death, and hoping ther
to eſcape their Hands. After which they ſent
back to Priſon, and kept him guarded by Sold
yet not ſo ſtrictly chained as before. Afterw
they ſent to examine him again, but he refuſe
anſwer in private, except he might be brought
fore the Council; and they (ſuppoſing that
wou'd openly confirm his former Recantation)
for him thither, *May* 25, 1416; ſuborning
Witneſſes to accuſe him; but he ſo learn
cleared himſelf, and refelled his Adverſaries,
they were aſtoniſhed at his Oration, and with Sh
enough were put to Silence. He alſo concluded
Oration with this, 'That all ſuch Articles as *W*
'*liff* and *Huſs* had written againſt the Enormi
'Pomp, and Diſorder of the Prelates, he w
'firmly hold and defend, even unto the Death;
'that all the Sins he had committed, did n
'much gnaw and trouble his Conſcience, as
'that moſt peſtiferous Act of his in recanting
'he had juſtly ſpoken, and in conſenting t
'wicked Condemnation of *Huſs*, and that h
'pented with his whole Heart that ever he did

This ſo enraged them, that they proceede
condemn him; whereupon he ſaid; 'I after
'Death will leave a Remorſe in your Conſcie
'and a Nail in your Hearts; I here cite you

'ar

nſwer to me before the moſt high and juſt Judge within an hundred Years.' When he was brought th to Execution, they prepared a great and long per painted about with red Devils, which when beheld, throwing away his Hood, he took the iter, and put it on his Head, ſaying, *Our Lord* ſus Chriſt, *when he ſuffered Death for me moſt retched Sinner, did wear a Crown of Thorns upon s Head; and I, for his Sake, will willingly wear is Cap.*

As he went to the Place of Execution, he ſung me Hymns; and coming to the Place where *ohn Huſs* was burned, he kneeled down, and rayed fervently. He was bound to the Image of *ohn Huſs*, and ſo Fire was ſet to him, which he ndured with admirable Valour; for ſtanding at he Stake bound, and the Executioner kindling the ire behind him, he bade him kindle it before his ace; *For* (ſaid he) *if I had been afraid of it, I ad not come to this Place, having had ſo many Oportunities offered to eſcape it.* The whole City of *onſtance* admired his Conſtancy, and Chriſtian agnanimity in ſuffering Death. At the giving p the Ghoſt, he ſaid, *O* Chriſt, *I offer thee this oul of mine in Flames of Fire.* He went to reſt in he Year 1416.

The Life of *Thomas Bilney.*

HE was born in *England*, and educated at *Cambridge*, was Fellow of *Trinity* Hall, nd commenc'd Batchelor of both Laws; but folowing Divinity, he was in Love with the Study of

it; he converted many to the Knowledge of the Goſpel, eſpecially *Hugh Latimer*, a great Zealot for Popery. He continued preaching, and reproving of Popiſh Inſolency, till Cardinal *Woolſey* commanded his Apprehenſion; ſeveral Articles were drawn againſt him, and he was left to the Examination of *Tonſtal*, Biſhop of *London*, who urged him to recant; but upon Refuſal, he proceeded to convict him of Hereſy.

At laſt through human Frailty, he ſubſcribed the Abjuration-Oath, but could enjoy no Peace of Conſcience till he had renounced it; meeting with thoſe Words of St. *Paul*, 'This is a faithful Saying, and worthy of all Acceptation, that *Jeſus Chriſt* came into the World to ſave Sinners, whereof I am Chief.' In this Expreſſion he found great Comfort to his Mind and Spirits; then he purſued his Reſolution, and preached the Goſpel, 'till the Biſhop of *Norwich* impriſoned him, who would have perſuaded him from his Stedfaſtneſs; but upon Refuſal he received Sentence of Condemnation.

The Day before his Execution, eating heartily, he ſaid, *I imitate thoſe who have a ruinous Houſe to dwell in, yet beſtow Coſt as long as they may hold it up:* Then diſcourſing about Fire, he put his Finger in the Candle, and ſaid, *I find by Experience, that Fire is hot, yet I believe though the Stubble of my Body be waſted, my Soul will be purged.* At his Execution the Fire being kindled, he lift up his Hands, crying, *Lord I believe*; ſo yielded up his Spirit unto God, in the Year 1531.

The

The Life of *James Bainham.*

JAMES BAINHAM, was a Lawyer, the Son of a Knight of *Glouceſterſhire*. Having been virtuouſly brought up by his Parents, he went to the *Middle-Temple* to ſtudy the Law, in which he proceeded with Diligence and Succeſs. He was a Man of unblameable Manners, being charitable, juſt, and religious, ſpending much of his Time in reading the Scriptures; and in all his Converſation and Conduct, approving himſelf a ſingular Example of an upright and conſcientious Liver.

Having married the Widow of one Mr. *Simon Fiſh*, who had been charged with Hereſy, for preferring the Word of God, to the Will-worſhip and Inventions of Men, he became more ſuſpected himſelf of holding the ſame Profeſſion; and being accordingly accuſed of Hereſy before the then Lord Chancellor Sir *Thomas More*, he was arreſted by a Serjeant at Arms, and carried out of the *Middle-Temple*, to the Lord Chancellor's Houſe at *Chelſey*, where he remained under an eaſy Confinement for ſome time; but his Lordſhip finding it impoſſible to pervert him, caſt him into cloſe Priſon; then having whipt him in his Garden, at a Tree, called *the Tree of Troth*, he ſent him to the Tower to be rack'd.

This was accordingly done, (Sir *Thomas* himſelf being preſent) and the Reaſon alledged for it was, becauſe he would not accuſe the Gentlemen of the Temple, who were ſaid to be infected with the ſame *pretended* Errors, or diſcover where his Books were kept; for which latter Cauſe his Wife was likewiſe

wife ſent to the Fleet-Priſon, and their Goods were confiſcated.

Having been thus worry'd with Impriſonment and Oppreſſion, and Want, and his Wife (as has been juſt now mention'd) being involv'd in the ſame Diſtreſſes, he was wrought upon to ſign a Recantation: But in leſs than a Month he went into St. *Auſtin*'s Church near St. *Paul*'s, with the New Teſtament in his Hand, and the Book call'd, *The Obedience of a Chriſtian Man*, written by Mr. *Tindal*, in his Boſom; where ſtanding up before the People in a Pew, he openly declar'd with Tears, that he had deny'd his God, and pray'd the People to forgive him, warning them againſt following an Example, which drew ſo much Evil after it. 'For, (ſaid he) if I ſhould not return again 'to the Truth, this Word of God,' (meaning the New Teſtament which he held in his Hand) 'would damn me, both Body and Soul, at the 'Day of Judgment.' He added likewiſe, 'That 'from the Time he had abjured, he had ſuffered 'the Torments of Hell, and would not again be 'expoſed to the like, even for the ſhort Space he 'had bore them, for all the Goods of the World.'

Being ſoon after apprehended, he lay near a Fortnight in the Coal-Houſe Priſon in the Stocks, with Irons upon his Legs. Then he was carry'd to the Lord Chancellor's, and there chain'd to a Poſt two Nights, afterwards he was ſent to the Tower, where he was ſcourg'd with Whips.

The Period of his Sufferings being come, he was carried to *Smithfield*, and faſtened to a Stake; where the Fire having half conſumed his Arms and Legs, he call'd to the Papiſts then preſent, and ſpake theſe Words to them with an audible Voice:

'Ye

'Ye look for Miracles, and hereo nw yeſee a 'Miracle; for in this Fire I feel no more Pain, 'than if I were in a Bed of Down; yea, it is to 'me as a Bed of Roſes;' and having thus ſaid, he ſweetly fell aſleep in the Lord.

The Life of *Laurence Saunders.*

MR. *Laurence Saunders* was brought up at *Eaton* College, from whence he went into *King*'s College in *Cambridge*, where he continued three Years.

Shortly after he was bound Apprentice to Sir *William Cheſter*, a Merchant, with whom he did not continue long: For being entirely addicted to ſpiritual Contemplation, it was judg'd that he had no Liking to the Occupation in which he was placed; and it thus appearing, his Maſter gave up his Indentures; whereupon he returned to *Cambridge* to his Studies, and continued there till he was Maſter of Arts.

In the Beginning of the Reign of King *Edward*, he was appointed Divinity-Lecturer in the College of *Fotheringay* in *Northamptonſhire*; where he adorn'd his Character, and edified his Flock, by his exemplary Life and Soundneſs of Doctrine, by his Vigilance in inſtructing the Ignorant in the true Knowledge of God, and an undaunted Zeal in oppoſing and ſilencing the Adverſary.

The College of *Fotheringay* being diſſolved, he was ſometime after preſented to the Pariſh of *Church-Langton* in *Leiceſterſhire*; where he always reſided, teaching diligently, and keeping a liberal Houſe,

Houſe, from whence he was orderly call'd to take the Benefice of *Allhallows*, *Bread-Street* in *London*. Yet he did not reſign the Pariſh of *Church-Langton*, leſt it ſhould fall into the Hands of a Papiſt.

As he was going towards *London*, to viſit his Flock at *Allhallows*, a Privy-Counſellor overtook him, and aſk'd him, Whither he went? He anſwer'd, To his Cure in *London*. The Privy-Counſellor adviſed him not to preach there, or at all to come at them. To this Mr. *Saunders* reply'd, 'How, Sir, ſhall I be then diſcharg'd before God, 'if any be ſick, and deſire Conſolation, or want 'good Counſel, or need Inſtruction, or fall into 'Error, or be ſeduced by falſe Doctrine?

I would, ſaid the Privy-Counſellor, adviſe you to forbear it. If you can, reply'd Mr. *Saunders*, forbid me by any lawful Authority to ceaſe, then I muſt obey it. Nay, replied the other, I do not forbid you, I only adviſe you to it for your own Safety.

This Advice could have but little Weight with a Man, who was ſo united to *Chriſt*, and ſo crucified to the World, that nothing ſeem'd to him ſafe or eligible, but that very Croſs which he was adviſ'd to decline. And therefore the next Day, which was *Sunday*, in the Forenoon, he preached a Sermon in his Pariſh on the Words of St. *Paul*, 2 *Cor.* xi. 2, 3. *I have eſpouſed you to one Huſband, that I may preſent you as a chaſte Virgin to* Chriſt; *but I fear leſt by any Means, as the Serpent beguiled* Eve *through his Subtility, ſo your Minds ſhould be corrupted from the Simplicity that is in* Chriſt.

From which Words he recited the Sum of the true Chriſtian Doctrine, by which he had eſpouſed them

them to *Chriſt*, to receive of him *free* Juſtification *through Faith in his Blood.*

Coming in the Afternoon to preach again, he was ſeized by an Officer of the Biſhop of *London*, and carried before him; where the Privy-Counſellor above-mentioned, ſtayed to accuſe him of Treaſon, in violating the Queen's Proclamation. The Biſhop after laying many grievous Things to his Charge, turned him over to the Biſhop of *Wincheſter*; who, after ſome time examining him, and aſking him, how it happen'd, that notwithſtanding the Queen's Proclamation to the contrary, he had undertaken to preach?

Mr. *Saunders* denied not that he had preached; but ſaid, that foraſmuch as he ſaw perilous Times now at Hand, he did but (according as he was admoniſhed and warned by *Ezekiel* the Prophet) exhort his Flock and Pariſhioners, to perſevere and and ſtand ſtedfaſtly in the Doctrine which they had learned; ſaying alſo, that he was moved and excited thereunto by that Scripture. * *Whether it be right in the Sight of God, to hearken unto you, more than unto God, judge ye*; and that by Preaching he had diſcharg'd his Conſcience.

After ſome more Words had paſſed, at which the Biſhop was diſpleas'd, he was order'd to be carried to Priſon; where being brought, and having been detain'd a long time, he learnedly anſwer'd and clear'd himſelf, in Letters addreſs'd to the Biſhop, of all that was unjuſtly laid to his Charge. But as to his Religion, he ſtill perſiſted boldly to bear Teſtimony to it, declaring a firm and unſhaken Reliance on the Truth of it; and ſaying with St. *Paul, This I confeſs, that after the Way which they call Hereſy, ſo worſhip I the God of my Fathers, be-*

lieving all Things which are written in the Law and the Prophets, and have Hope towards God.

When ſome of his Friends interceeded for him, and had almoſt obtained his Liberty, he was ſo reſolv'd to glorify God by his Death, that he prevail'd on them to deſiſt from their Suit, complaining of their Want of Friendſhip, who would ſo ſorely hinder him from *running the Race which was ſet before him*, forbidding his Wife to exhibit any Petition for his Releaſement; charging her to thank a certain Perſon, who had exhorted him to prepare for his Journey, as a moſt ſweet and comfortable Remembrancer; bewailing, that he had few ſuch Friends; and ſaying, that this was the greateſt Friendſhip.

He alſo writ a pious Letter to Archbiſhop *Cranmer*, Biſhop *Ridley*, and Biſhop *Latimer*, his Fellow-Sufferers in Bonds for the Teſtimony of *Jeſus*; in which, after putting them in Mind, that they were as a *Tower upon an Hill, a Candle on a Candleſtick*, a Spectacle both to Angels and Men, he comforteth them in theſe Words of the Scriptures, *I believed, and therefore have I ſpoken; we alſo believe*, (ſaith he) *and therefore ſpeak*; adding, *if we be dead with* Chriſt, *we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign with him; if we deny him, he alſo will deny us.*

The Lord Chancellor threatning him with Death, if he would not recant: He anſwered, *Welcome be it to me, whatſoever is the Will of God; if it be his Pleaſure that I ſhould live, then I make Choice of Life; if Death be my Lot, I have learned to die.*

Whereupon being excommunicated, and delivered to the Secular Magiſtrate; he was in Priſon degraded of his Prieſts Orders by Biſhop *Bonner*; and

and then ſent under a Guard to *Coventry*, in order to his Martyrdom.

When he was on his Way to St. *Albans*, one Mr. *Grimoald* came to viſit him. Mr. *Saunders* knowing this *Grimoald* to be but a Lukewarm Chriſtian, took a Cup in his Hand, and demanded, If he would pledge him of the Cup he would begin to him; whereat *Grimoald* ſhrugging up his Shoulders, ſaid, Yes, Yes, of that Cup in your Hand, but not of the other you mean. *Well*, ſaid Mr. *Saunders*, *my dear Lord* Jeſus Chriſt *hath begun to me of a more bitter Cup than mine is likely to be; and ſhall I not chearfully pledge my dear Saviour? No doubt but I will, let others do as they pleaſe.*

When he came to *Coventry*, he was put into the common Goal, where he preached to, and inſtructed the Priſoners. The next Day, when he was brought into the Park without the City, he fell flat on his Face, and pray'd; then riſing up, he fell again on his Knees, and pray'd; then embracing the Stake, he ſaid, *Welcome Croſs of* Chriſt, *welcome everlaſting Life.* And ſo being faſtened to the Stake, and the Fire kindled, he chearfully reſigned up his Soul to his heavenly Redeemer, *February* 8, 1555, *longing to be diſſolved, and to be with* Chriſt; whoſe Church, as he had edified by the Truth of his Doctrine, and an Holy Life, ſo he now propagated it by his Blood: Though they *Fools accounted his Life Madneſs, and his End to be without Honour.*

The Life of *John Hooper*.

JOHN HOOPER, an *Engliſh* Man, was brought up at *Oxford*, where he ſtudied Divinity, and was ſo tranſported with the Scriptures, that he would read them Night and Day; many Expoſitions he made upon doubtful Places of the New Teſtament, and reconciled Texts which ſeemingly diſagreed.

His Zeal for the Word of *God*, got him Hatred amongſt the Haters of the Goſpel, about the time that King *Henry* the Eighth cauſed the ſix Articles to be publiſhed; eſpecially Dr. *Smith* ſo perſecuted him, that he was obliged to leave the Univerſity, and be Steward to Sir *Thomas Arundel*, with whom he lived in good Credit, till ſuch Time as the Papiſts traduced him. Yet Sir *Thomas*, not willing to part with him, endeavoured to perſuade him to turn Papiſt; but when he could not prevail, he ſent him to the Biſhop of *Wincheſter* with a Letter, wherein he deſired the Biſhop to try if he could work upon him; but all in vain, for he returned ſuch Anſwers, that non-pluſſed the Biſhop; for which he became his Enemy, and ſought ſundry Means to entrap him. Whereupon he had Notice by ſome of his Friends, that it was beſt to provide for his Safety; ſo that taking ſuch Neceſſaries as were convenient, he went to *Paris*, yet within a while he returned for *England*; but having Intelligence that his Life was ſtill ſought for, he went into *Germany*, where he was friendly entertained by Mr. *Bullinger*. There he learned the Perfection of the *Hebrew* Tongue, and married a *Burgundian* Gentlewoman, living there till the Death

Death of King *Henry*; but in the Beginning of King *Edward*'s Reign, he, with many others, returned; and being ready to depart, took his Leave of Mr. *Bullinger*, and the reſt, giving them many Thanks for their Kindneſs; telling them, they ſhould hear of him from time to time; *but as for the laſt News*, ſaid he, *I ſhall not be able to write it; for where I ſhall take moſt Pains, there ſhall you hear of my being burnt to Aſhes*: Which Prophecy exactly came to paſs.

When he came to *London*, he had a Benefice ordered him, where he preached twice a Day, and ſuch Crowds of People flocked, that the Church could not contain them; at length he preaching before the young King, he ſo highly approved of him, that he made him Biſhop of *Glouceſter*, and afterwards of *Worceſter*, where he went from Place to Place, preaching throughout his Dioceſe, inſomuch that the People infinitely loved him.

In the Beginning of Queen *Mary*'s Days, he was fetched up to *London* by a Purſuivant, of whoſe coming he was advertiſed, and by his Friends adviſed to make his Eſcape, yet he refuſed; ſaying, *That he was not aſhamed of his Teſtimony, nor would be abandon* Chriſt's *Cauſe*; *for*, ſaid he, *Once I muſt confeſs I did fly, but being called to this Place and Vocation, I am reſolved to ſtay and live and die with my Sheep.*

Being brought to *London*, there came Orders he ſhould be brought before the Biſhop of *Wincheſter*, who greatly exclaimed againſt him, giving him many unbecoming Words, which the good Man bore with admirable Patience; and after a ſhort Examination was committed to the Fleet, where he Warden ordered him a Bed of Straw, and lying

in

in a noiſome Chamber, within a ſhort time fell ſick, when calling for ſome to come to him, the Warden ſaid, *Let him alone, if he die, there will be a good Riddance of him.*

A while after Dr. *Hooper* was brought before the Biſhop of *Wincheſter*, and charged as a Preacher of Sedition and Rebellion, and guilty of many Hereſies and falſe Aſſertions, to which he made a learned Defence; yet by Noiſe and Tumult they often interrupted him to put him out; but when they ſaw they could not prove any thing againſt him, they pronounced Sentence againſt him, and proceeded to degrade him, and ſo delivered him to the Sheriff, who carried him to the Counter-priſon in *Southwark*, and a while after he was removed to *Newgate*. On the Way the Sheriff ſaid, *Dr.* Hooper, *why was you ſo raſh as to anſwer my Lord Chancellor ſo haſtily, it might have happened better to you, had you mollified him with mild Words?* To which he anſwered, *I ſpake nothing unbeſeeming me, neither was I impatient, though I was earneſt in my Maſter's Cauſe, and it ſtands me in Stead ſo to be, for it goeth upon Life and Death, not only in this World, but in the World to come.*

After he had continued ſix Days in *Newgate*, the Keeper brought him Word, he was to be carried to *Glouceſter* to ſuffer at the Stake; at which News he rejoiced, giving Praiſe to God that he had ſo graciouſly diſpoſed his Enemies Hearts, to carry him to a Place where he had ſo faithfully taught, that there he might ſeal his Doctrine with his Blood. Then came to him ſeveral Popiſh Sadducees, as *Bonner*, *Harpsfield*, and others, to entreat him to accept of Life, by renouncing of his former Doctrine, and making his publick Recantation; but he would

would by no means hearken unto them, ſaying, *He would not for cowardly Fear forſake his Lord and Maſter, but be ſtedfaſt to the End, not doubting, but that he would ſend him Patience and Strength to withſtand the utmoſt Torments their Rage could invent.*

Within awhile after he was taken from *Newgate*, to be carried to *Glouceſter*, in order to his ſuffering. All the Way he appeared very joyful, and lying one Night by the Way, he eat his Supper with a merry Countenance, and ſlept without the leaſt Trouble, being armed with a good Conſcience. Next Morning Sir *Anthony Kingſtone* came and told him, that he would adviſe him to ſubmit himſelf to the Church by a free Recantation; for, ſays he, *Life is ſweet.* To which, he replied, *But the Death to come is more bitter, and the Life to come far ſweeter, and I will rather dye than renounce my Lord and Maſter.*

Being come to the County, he was received by the Sheriff, who with a ſtrong Guard conveyed him to the Place of Execution, being met by Thouſands of People, who bewailed his Condition, and ſent up their Prayers to Heaven, that he might be enabled to bear his Sufferings patiently, many of them weeping to ſee ſo Reverend a Perſon fall into ſuch Miſery; but he comforted them, and told them, *That he was unworthy who refuſed to ſuffer Reproach or Death for the Sake of the Lord* Jeſus, *who refuſed not for our Sakes to ſuffer a ſhameful and ignominious Death upon the Croſs*: And hereupon he began to exhort them to be ſtedfaſt in their Faith; but the Popiſh Varlets would not ſuffer him to proceed. Then he addreſſed himſelf to the Sheriff, ſaying, *Sir, my Requeſt to you is, that I may*

have

have a quick Fire, which may ſoon diſpatch me, and I will be as obedient as you would wiſh; I might have had my Life with great Advancement, as to temporal Things, but I am willing to offer my Life for the Teſtimony of the Truth, and truſt to die a faithful Servant to God, *and a true Subject to the Queen.*

Then the Sheriff told him he had ſtrict Orders to hinder him from ſpeaking to the People; to which he ſaid *God's Will be done.* Then kneeling down, he continued in fervent Prayer for the Space of Half an Hour with an exalted and joyful Countenance, and then riſing up, ſuffered them to faſten him to the Stake; where ſuch was the Malice of his Enemies, that they prepared green Wood; yet before the Fire was kindled, a Pardon was offered if he would recant; but he cried out with a Chriſtian Zeal, *If ye love my Soul away with it.* And then three Iron Hoops being brought to faſten him to the Stake, he ſaid, *If you had brought none of theſe, I would have ſtood patiently*; and thereupon he took one of them and put it about his Middle. When the Reeds were ſet up, he embraced and kiſſed them, putting them under his Arms, where he had two Bags of Gun-powder. The Fire being kindled, he continued three Quarters of an Hour in praying, and crying out, *O* Jeſus, *thou Son of* David, *have Mercy upon my Soul.* Between whiles he would deſire them to let the Fire come at him, the Wood being green conſumed all his lower Parts, when as his upper remained untouched, yet he bore it patiently, not in the leaſt complaining of his Torments, being ſupported by him that is able to make all Things tolerable; thus fell this bleſſed

Martyr

Martyr in the bloody Perſecution under Queen *Mary*, in the Year of *Chriſt* 1555.

The Life of *Rowland Taylor*.

ROWLAND TAYLOR, was born of wealthy Parents, and brought up at *Cambridge*, where he ſtudied Divinity and the Civil Law, and in a ſhort time Archbiſhop *Cranmer* entertained him as his head Chaplain, where he lived in great Repute, till the middle of King *Edward*'s Reign; then he was preferred to be Rector of *Hadly* in *Suffolk*, where by his Preaching and charitable Deeds, he gained the Eſteem of all good Chriſtians: Yet by oppoſing the Popiſh Idolatries, he procured to himſelf the Hatred of the Papiſts, who during King *Edward*'s Time, hid their Malice; but when Queen *Mary* came to the Crown, they boldly ſpit their Poiſon againſt the Preachers of the Goſpel.

When ſhe put out a Proclamation for reſtoring the Romiſh Religion, one *Foſter*, a notorious Papiſt, and others, procured a Prieſt to ſay Maſs in the Church of *Hadly*, when, upon the Tolling of the Bell, Doctor *Taylor* went to the Church, where he no ſooner perceived the Prieſt dreſſed up in his ſuperſtitious Trinkets, and not being able to come at him, by reaſon he was ſurrounded with drawn Swords, being full of Zeal, he called to him ſomewhat too roughly, ſaying, *Thou Devil incarnate, who made thee ſo audacious as to enter this Church, to defile and profane it with thy abominable Idolatry? I command thee, thou Popiſh Wolf, in the* Name of

God, go too hence, and not to preſume thus to poiſon the Flock of Chriſt. Then ſaid, *Foſter* to Doctor *Taylor*; *thou Traytor, what makes you come hither to lett and diſturb the Queen's Proceedings.* To which he replied, *I am no Traitor, but the Shepherd which* Chriſt *has appointed to feed this his Flock, with ſpiritual Food*; *and therefore I have good Authority to be here.*

Then *Foſter* in a great Rage, ſaid, *Wilt thou, thou traiterous Heretick, raiſe a Commotion to diſturb the Queen's Procedings?* and thereupon they forced him out of Church, and the Prieſt went on with his Tale. A while after *Foſter* ſent to *Gardiner*, and grievouſly complained againſt Doctor *Taylor*; ſo that he ſent down to apprehend him, which the Doctor having Notice of, would by no Means fly, though his Wife and neareſt Relations earneſtly perſuaded him; ſaying, *That he had done enough in reſiſting the Prieſt, and that if he fell into the Hands of his Enemies, he muſt expect nothing but Impriſonment and cruel Death.* But he replied, *I know my Cauſe to be ſo good and righteous, and the Truth ſo ſtrong on my Side, that I will by God's Grace appear before them, and confirm the Doctrine I have preached; for I believe that I ſhall never be able to do God ſuch good Service as now; and that I ſhall never have ſo glorious a Calling, nor ſo great a Mercy of God proffered me as now: Wherefore pray for me, and I doubt not but God will give me Strength and his Holy Spirit, that all my Adverſaries ſhall be aſhamed of their Doings.*

Having Notice the Meſſenger was come for him, he took Leave of his Friends, and went to *London*, where being admitted into the Preſence of *Gardiner*, Biſhop of *Wincheſter*, and Chancellor of *England*;

rland; *Gardiner* called him Knave, Heretick, Traitor; demanding if he knew him not: , ſaid Doctor *Taylor*, *I know you and all your atneſs, yet you are but a mortal Man, and if I ld be afraid of your lordly Looks, why fear you God, who is Lord of us all? How dare you for ook any Chriſtian Man in the Face, ſeeing have forſaken the Truth, denied* Chriſt *and his rd, and acted contrary to your own Oath and iting? With what Countenance can you appear re the Judgment-Seat of* Chriſt, *and anſwer for r Oath firſt made to King* Henry *the Eight, next* Edward *the Sixth, which you have now violated l broken?*

Tuſh, tuſh, ſaid the Biſhop, *thoſe were* Herod's *ths, better broken than kept, and I tell thee that holy Father the Pope has diſpenſed with them, l I am glad I am come again into the Bo m of the ther Church, and ſo I would have thee do. Should* ſaid Doctor *Taylor, forſake* Chriſt *by leaving that urch which he hath founded by his Prophets and oſtles, to approve of thoſe Lies, Errors, Super- ions and Idolatries, that are moſt approved of by ? God forbid. Remember, my Lord, you once ote againſt the Po and were ſworn againſt him. ell thee,* ſaid *Gardiner, that was* Herod's *Oath, d I am diſcharg'd of it. But,* ſaid Doctor *Tay- , you can never without ſincere Repentance, be charg'd of it before* Chriſt. *I ſee,* replied *Gar- ner, thou art an errant Knave, and a very Fool*: after he had railed at him, he commanded him the King's-Bench, and ordered his cloſe Con- ement. Whereupon Dr. *Taylor* falling upon his nees ſaid, *Good Lord I thank thee, and from the*

Tyranny of the Biſhop of Rome, *and all his deteſtable Errors, Good Lord deliver us.*

When he came to Priſon; it happened he met Maſter *Bradford* there, both rendering Praiſes to God, who had ſuffered them ſo happily to meet, to comfort and ſupport each other in their Affliction. When Dr. *Taylor* wrote to his Friends, he ſent them Word, *He thanked God for providing ſo graciouſly for him, in ſo ordering it by his Providence, that he had been ſent to a Priſon, where he had met with an Angel:* For ſo he called pious Mr. *Bradford.*

During his Impriſonment, he was often examined touching his Faith and Doctrine, of which he gave ſuch ample Teſtimony, grounded upon Scriptures, and the Writings of the Fathers, that his Enemies could not but confeſs he was a Man of great Learning; yet ſo bloody was their Rage, that they proceeded to condemn him; when, upon reading his Sentence, he told them, *That God the righteous Judge of all the Earth, would require his Blood at their Hands, and that the moſt inſolent amongſt them ſhould repent their receiving again of the Pope and his Supremacy, and their Wolfiſh Tyranny againſt the Flock of* Chriſt.

After his Condemnation, Biſhop *Bonner* came to degrade him, bringing all the Maſſing Implements, and commanding him to put them on, but he refuſed: Then ſaid *Bonner*, *If you will not I ſhall make you before I go. By* God's *Grace*, ſaid Doctor *Taylor*, *you ſhall not.* Then *Bonner* charged him to do it upon his Obedience: But upon his abſolute Refuſal, *Bonner* commanded his Man to do it, who put them on accordingly. Then Doctor *Taylor*, ſetting his Arms to his Sides, walking a-turn or

two

two, saying, *Now, my Lord, were I in* Cheapside, *what a goodly Fool should I be counted, would not the very Boys laugh at these ridiculous Toys?*

At which the Bishop being angry, went to strike him, but his Chaplain desired him not, saying, *That he would surely strike again. Yes, by my Faith,* said Doctor *Taylor, wou'd I, for the Cause is* Christ's *and I were no good Christian if I would not fight in my Master's Quarrel.* Then the Bishop, not daring to proceed farther, cursed him, and departed. To which Dr. *Taylor* replied, *Tho' you do curse me, yet God does bless me.*

The Night before his being carried to *Hadly* to be burned, his Wife, Children and Servants were permitted to come to him, with whom he prayed very fervently, and gave them all his Benediction.

The next Morning the Sheriff received him; and by the Way, he was greatly sollicited by the Sheriff of *Essex* to recant. To which he only answered; *Well, I perceive that I now have been deceived myself, and shall deceive many in* Hadley *of their Expectations.* At which the Sheriff told him, *It was a gracious Saying,* and desired him to explain it, hoping he intended to recant. *Why,* said Doctor *Taylor, I did propose to myself once, that I should have been buried in* Hadley *Church-Yard, in which I now see I shall be deceived; and as for my deceiving of others of their Expectation, it is, that I being a Man of a corpulent Body, might have fed many Worms, who now must be content without me.*

Being come within two Miles of *Hadley,* a great Number of People came to meet him, greatly lamenting the State into which he was fallen; but he comforted them, Saying, *Be patient, as for me, I thank God, I am almost at Home, and have* not

past

paſt two Miles more to go over, before I come to my Father's Houſe.

Coming to the Place of Execution, the Sheriff commanded him not to ſpeak to the People; which griev'd him, that he was not ſuffered to take his laſt Farewel of thoſe to whom he had ſo faithfully preached the Goſpel: Yet he was very cheerful; after he had prayed a while, he put off his Cloaths, and went to the Stake and kiſſed it, and through the Vehemency of Zeal by which his Soul was agitated, going about to ſpeak, one thruſt a Staff into his Mouth; another ſtruck him over the Head; and a third threw a Faggot at him, which ſo cut his Face that the Blood ran down in Abundance; upon which he ſaid, *O Friend, what needed this? I have Harm enough already.* Then ſaying his *Miſerere* in *Engliſh*, Sir *John Shelton* ſtruck him on the Mouth, ſaying, *Knave, I will make you ſpeak Latin.*

When the Fire was kindled, he extended his Arms toward Heaven, and with a Voice raviſhed with Joy, continued ſaying, *Moſt merciful Father of Heaven, for* Jeſus Chriſt *my Saviour's Sake, receive my Soul into thy Hands,* till one with a Halbert beat out his Brains. Thus died this bleſſed Martyr, in the Year 1555.

The Life of *John Bradford.*

HE was born at *Manchester* in *Lancaſhire*, and brought up in ſuch Learning as the Place afforded; when he had greatly profited therein, he became Steward to Sir *John Harrington*, for ſeveral

ſeveral Years; but his Mind being fixed upon divine Matters, left his Maſter and went to *Cambridge*; where within two Years he commenced Maſter of Arts, and was Fellow of *Pembroke-Hall*; and there came acquainted with *Martin Bucer*, and by converſing with him he greatly profited; inſomuch that Dr. *Ridley* Biſhop of *London*, hearing of his holy Life, preferred him to be a Prebend of St. *Paul*'s; where he continued till the Beginning of Queen *Mary*'s Reign: When as one *Bourn*, Chaplain to *Bonner*, after Biſhop of *Bath*, preaching at *Paul*'s Croſs, ſo highly offended the People in his Sermon, by inveighing againſt the Reformed Religion, that a Dagger was thrown at him, and they began ſo far to mutiny, that had not Mr. *Bradford* ſtood up in his Place and quieted them, they had pulled him in Pieces; but the People no ſooner perceiving *Bradford*, but they gave a great Shout, crying, *Bradford, Bradford, God ſave thy Life Bradford!* Yet *Bourn* not thinking himſelf ſafe, deſired Mr. *Bradford* to convey him out of the Throng, which he did, ſheltring him, and ſpreading his Gown over him, into St. *Paul*'s School, where he left him. Then cried the People, *Ah!* Bradford, *thou haſt ſaved him, that will be the forwardeſt to burn thee*; as indeed he was.

On the ſame Day Afternoon, Mr. *Bradford* preached at *Bow* Church, and ſharply reproved ſuch tumultuous Proceedings; yet within three Days after, he was, by the Council, charged as a Stirrer up of Sedition, and ſent to the *Tower*; from whence he was removed to the *King's-Bench*, and brought before *Bonner* to be examined; but ever put the Biſhop to a Non-plus: His Death being reſolved upon, the bloody Wretch proceeded to paſs Sentence upon him,

him, likewiſe to degrade him, and then committed him to the *Compter*, where he continued a conſiderable time, preaching and exhorting the Priſoners, in the Way of *ſaving* Knowledge, and relieving their Wants according to his Ability: Nor was there a Day paſſed wherein ſome Perſon of Quality did not come to him for Inſtructions, inſomuch that his Chamber ſeemed rather a Chapel for divine Worſhip, than Impriſonment; for there he preached twice every Sabbath, and prayed with ſuch as reſorted thither every Day, and as often as he had Opportunity adminiſtred the Sacrament in both Kinds. He was a Man ſo juſt, that the Keeper of the *King's-Bench* would permit him to go into *London* and viſit his Friends, and he was ever ſo faithful, that he rather returned before, than after the Time he had ſet.

When his Friends demanded whether they ſhould ſollicit his Delivery, and what he would do if he had his Liberty, his Anſwer was, *That he did not greatly care whether he was delivered or not, but if it ſo happened, he would marry and live ſecretly in* England. During his Impriſonment, many *Spaniſh* Friars came to tempt him to renounce his Religion; but he uſed ſuch powerful Arguments to confirm it to be the *true* Religion, ſuch as was eſtabliſhed in the Primitive Church by *Chriſt* and his Apoſtles, and ſo confounded them in their own Arguments, that they were obliged to betake themſelves to their old Shift, which was to rail and brand him with the Name of *Heretick*.

He had the Opportunity to eſcape, but would by no Means attempt it; the Night before he was conveyed to *Newgate* he dream'd, *That he was to be burnt within two Days, that Chains were brought, and*

l *that the Day following he was to go to* New-
e; which happened accordingly, for he was
:ce riſen before the Keeper's Wife came to him,
l told him ſhe had heavy News to inform him,
ich is, ſaid ſhe, *That you muſt preſently go to*
wgate, *where your Chains are ready, in Order*
our being burnt in Smithfield; at which he tak-
off his Cap lifted up his Eyes toward Hea-
, and ſaid, *I thank God for it, I have looked for*
Day a long Time, it comes not now to me ſuddenly,
as a Thing that I have waited for with Pati-
; *the Lord make me worthy to ſuffer for his*
ne: And thereupon he prayed fervently for a
d Space, when as the Officers were come to
h him, at which time he called together the
oners and Servants, giving them many pious
ıortations, and diſtributed Monies amongſt them,
ling them *Perſevere in the Truth, and not be*
ied away with every Wind of Doctrine.

When he came to *Newgate*, ſeveral came to vi-
im, to whom he gave Ghoſtly Conſolation;
the next Morning the Sheriff came, and con-
d him together with a Youth of about
Years of Age to *Smithfield*, where the Stake
prepared. When he came to the Stake, he
d it, as likewiſe a Faggot that he took up, and
falling flat upon his Face, in Token of Hu-
y, he prayed for a good Space, till the Sheriff
ed him to riſe; putting off his Raiment, he
together with the Youth, faſtened to the
:, when as he cried with a loud Voice, *Re-*
O England, *of thy Sins, beware of Idolatry,*
re of falſe Anti-Chriſts, take heed they do not
ve thee. Then turning to the young Man,
was an Apprentice to a Merchant in *London*,

he ſaid, *Be of good Comfort Brother, for we ſhall have a merry Supper with the Lord this Night.* And then embracing the Reeds, he ſaid, *Strait is the Way, and narrow is the Gate that leadeth unto everlaſting Life, and few there be that find it.*

The Fire being kindled, he held his Hands in the Flames, and with a Chriſtian Patience ſuffered the Burning, without ſo much as ſtirring the Body, dying a glorious Martyr, in the bloody Year 1555.

The Life of *Nicholas Ridley.*

HE was born at *Newcaſtle*, and educated till he was fitted for *Cambridge*, where he grew ſo famous in Divinity, that he was choſen Maſter of *Pembroke* Hall, and commenced Doctor in Divinity.

Archbiſhop *Cranmer* hearing of his Fame, made him Vicar of *Hern* in *Eaſt-Kent*, and in a while after was a Prebend of *Canterbury*; but not greatly liking thoſe, with whom he was obliged to converſe, left them, and travelled into *France*, where having viſited many Places, and profited in his Studies, he returned into *Englaud*; he was no ſooner come, but King *Henry* the Eighth ſent for him, and ordained him one of his Chaplains; and after made him Biſhop of *Rocheſter*, in which he continued till the Reign of King *Edward* the Sixth, who tranſlated him to *London*, where he continued preaching and inſtructing the People, by expounding the Scriptures, and perſuading them unfeignedly

ly to embrace the Reformed Religion, by utterly renouncing Popiſh Superſtitions and Idolatries.

This good Biſhop was firſt converted to the true Religion, by reading *Bertram*'s Book of the Sacrament, and confirmed in his Opinion, by *Peter Martyr*, and other learned Divines of the Reformed Church. In the firſt Year of Queen *Mary* he was ſent for before the Council, and accuſed of ſpreading Heretical Doctrine. To which Accuſation, he anſwered with learned Arguments; then was he, Archbiſhop *Cranmer*, and Dr. *Latimer*, ſent to *Oxford*, to diſpute with the Popiſh Doctors; after which they were all three committed to Priſon in that City; at laſt Dr. *Ridley* was ſeparated from the reſt, and ſent to the Houſe of one Mr. *Iriſh*, where he remained till he ſuffered Martyrdom. He often converſed by Letters with holy Men, as likewiſe with Mr. *Bradford*, who was at the ſame time a Priſoner in the King's Bench; when writing to Dr. *Latimer*, he deſires him that he would ſend him continually ſome ſpiritual Conſolations; *For*, ſays he, *unleſs the Lord aſſiſt me in his Service, I ſhall but play the Part of a Coward; but he can make a Coward in his Cauſe fight like a courageous Soldier.*

He confeſſed, that upon hearing the reſolute Confeſſion and laſt Speech of Mr. *Rogers*, he was greatly encouraged, and felt the Heavineſs that before oppreſſed his Soul quite removed, ſo that he was all Joy and Peace within.

Being brought into St. *Mary*'s Church, where by the Queen's Appointment, he was to be tried; amongſt he Commiſſioners, one ſat repreſenting the Pope; vhen he was come they opened their Commiſſion, nd began to read it, to which he gave Attention,

till ſuch time as they mentioned the Pope and his Supremacy, and then he put on his Hat, ſaying, *I do not this in Contempt to any Perſon here, but to the Pope, whoſe uſurped Supremacy I ſhould make myſelf guilty of owning, if I ſhould with Patience vail my Cap at the hearing it.*

Upon this, the Biſhop of *Lincoln* chafed exceedingly, and commanded the Beadle to take off his Cap, which he meekly ſuffered him to do; when after a long Examination, but no Proof againſt him of any erroneous Doctrine, they proceeded to read his Sentence of Condemnation; and after the Biſhop of *Worceſter* came to degrade him, bringing the Maſſing Trinkets, which he would have him put on, but he refuſed. Then the Biſhop with the Help of his Men put them on, and taking them off again, pronounced him an excommunicated and accurſed Perſon, declaring it dangerous for any to converſe with him. Yet Dr. *Ridley* laugh'd at the Bugbear Threats, remembring the Words of the Apoſtle, who ſays, *If our Conſcience accuſe us not*, God *that is greater than our Conſcience will not condemn us.*

After the Degradation, he was delivered in order to his Execution. At Supper-time his Keeper's Wife weeping to think he muſt ſuffer the next Day, he comforted her, ſaying, *I pray be patient and chearful, as I am, for by this Grief you expreſs, 'tis plain you love me not*; and with a chearful Countenance invited them all to his Wedding, ſaying, *To-morrow ſhall I be married*; and when ſome offered to watch with him, he refuſed their Kindneſs, ſaying, 'That he ſhould ſleep as well 'That Night, as ever he did in his Life.

When

When the Morning was come, the Sheriff and others, came with a great Guard to convey him to the Place of Execution; alſo Dr. *Latimer*, who was condemned with him: Dr. *Ridley* dreſſed himſelf in his Epiſcopal Garments, and ſhaved himſelf, as if he had been going to an Earthly Wedding; upon his Way, looking behind him, he eſpied Dr. *Latimer* coming after, and called to him with a chearful Voice, ſaying, *O Brother, are you there? Yes*, ſaid Dr. *Latimer*, *I have after you as faſt as I can.* When they came to the Place of Execution, Dr. *Cole* being mounted upon a Stool, ſet for that Purpoſe, began to rail againſt them to the People, telling them, 'That they were *Zuinglians*, *Oecolampadians*, and the worſt of Hereticks.' Upon which Doctor *Ridley* fell upon his Knees, and beſought the Lord *Williams*, *for* Chriſt Jeſus *Sake that he might have Liberty to anſwer him, and clear himſelf of thoſe Scandals before he died*; but the Vice-Chancellor and others, run and ſtopped his Mouth, ſaying, 'If he would recant he ſhould 'be heard, but not otherwiſe: Then ſaid Doctor '*Ridley*, I will never deny my Lord *Jeſus*, and 'his known Truth, whilſt I have Breath in my 'Body.' Then turning to Dr. *Latimer*, he embraced him, and bid him be of good Comfort; 'For, ſaid he, *God* will either aſſuage the Heat of 'the Fire, or give us Strength to endure its Fury 'with Patience:' And ſo going to the Stake he kiſſed it, then kneeled down, and prayed for a good Space; when riſing up, and being about to ſpeak to the People, the Popiſh Locuſt run and ſtopped his Mouth.

When he was ſtripped, and the Faggots were about him, he ſaid, 'O Heavenly Father, I give

'thee

'thee Thanks, for that thou haſt called me to be a 'Profeſſor of thee even unto Death; I beſeech thee, 'O Lord God, have Mercy upon this Realm of 'England, and deliver it from all its Enemies.' When the Smith was knocking in the Staple that faſtened the Chain, he ſaid, 'I pray thee good Fel-'low drive it in faſt, for the Fleſh will have its 'Courſe.' Then his Brother-in-Law brought him a Bag of Gun-powder, which he received joyfully, and tied it about his Neck. The Fire being kindled, he ſtood in the Flame a long while before he died, by Reaſon of the ill making of the Fire, and then, ſaying, *Into thy Hands, O* Lord, *I commend my Spirit*, Lord *receive my Soul*, he gave up the Ghoſt, ſuffering Martyrdom in the Year 1555.

One thing is worthy of Note, and may be counted a Prophecy, which was this: Dr. *Ridley* then Biſhop of *London*, long before King *Edward's* Death, as he was croſſing the *Thames* in a Boat, the Wind aroſe ſo high, that all that were with him were in Fear of preſent drowning; but he comforted them, ſaying, 'Fear not, for this Boat 'carries a Biſhop that muſt be burned, and not 'drowned.'

The Life of *Hugh Latimer.*

HE was born at *Thrikeſton*, in *Leiceſterſhire*, and was ſent to *Cambri*[illegible]ere he gave himſelf wholly to the Study of Divinity, and commenced Batchelor of Divinity; yet he was ſo zealous a Papiſt, that he wrote againſt *Melancthon*, and others of the Reformed Churches; but God having

ıg made him *a choſen Veſſel to bear his Name*, found Means for his Converſion; for Mr. y an orthodox Divine, taking Notice of his Zeal, in the way he then was in, took ſuch ɔrtunities to diſcourſe with him, that by his incing Arguments he ſo wrought upon him, gave Attention to his Doctrine, whereby he became much inclined to the Reformed ch; and greatly grieved for the Abuſes he had ɔd to the Reformed Miniſters, aſking them iveneſs for the Offences.

hen he was thus converted, he began to preach o convert many; but the Biſhop of *Ely* ſent ly to forbid him; but upon his refuſing to , the Biſhop went himſelf, where he found teaching ſo authentickly, and with ſuch a e, that the Biſhop inſtead of reproving, highly nended him, and wiſhed to God that himſelf the Gift of Preaching. Shortly after Com- : was made againſt him to Cardinal *Wolſey*, cited him; but by the Means of Dr. *Butts*, ing's Phyſician, he was rather advanced than ıraged. It being about the Time that the De- was concerning King *Henry* the Eighth's Su- ıcy: The Cardinal upon finding him a Man eat Learning, choſe him to be one about de- ; that Affair. Within a while, he grew into Favour with the Lord *Cromwel*, that he pre- him to a Benefice in *Wiltſhire*, where he ıted for many Years, and then was removed to Biſhoprick of *Worceſter*, where he behaved lf ſo well, that he ſoon obtained the Praiſe that were under his Cure. But ſome malici- riars and Monks, who greatly envied him, y perceiving his Doctrine tended to the Diſ-

covery

covery of their abominable Errors, began to exhibit many grievous Complaints againſt him: How that he preached falſe Doctrine, and endeavoured to ſtir up the People to Rebellion. To this he ſo learnedly anſwered, That his Adverſaries were aſhamed of what they had done; then continued he more and more diligent than ever, reforming ſuch Abuſes, as were crept into the ſeveral Churches under his Juriſdiction, oppoſing the groſs Abſurdities of the Popiſh Prieſts, preaching againſt Miracles and Tranſubſtantiation, Adoration of Images, *&c.* which made the rigid Papiſts ever lay Snares for him; but during the Life of the worthy Lord *Cromwel*, they prevailed not.

Upon New Year's-Day, when the Biſhops were wont to preſent the King with Gifts, Dr. *Latimer* preſented King *Henry* with a New Teſtament, in a Handkerchief, with this Inſcription on the Covers; *Whoremongers and Adulterers, God will judge*; ſo plain was he in reproving the King, when none beſides him durſt attempt it.

A while after, the Popiſh Lords obtained a Bill to paſs in Parliament, containing the ſix bloody Articles, which obliged many a good Man, to lay down his Charge, and among the reſt this good Biſhop. When he had pulled off his Rochet before ſeveral of his Friends, he ſkipped for Joy, ſaying; *Now I feel myſelf light; as being diſcharged of a heavy Burthen.*

When he had reſigned his Biſhoprick, he retired to *Weſt-Kingſton*, near *Briſtol*, where he had a Parſonage, and there he preached every *Sunday*, exhorting the People in the Way to eternal Life. Yet here the reſtleſs Papiſts would not ſuffer him to be quiet, but made great Complaints againſt his Doctrine,

Doctrine, although they could prove nothing therein contrary to the Word of God; upon which he repairing to Archbiſhop *Cranmer*, found ſuch Favour, that he prevailed with the King ſo far, that his Accuſers were forced to ſhrink; well knowing they could make out nothing erroneous againſt his Doctrine.

King *Henry* the Eighth dying, and King *Edward* coming to the Crown, the ſix Articles that had cauſed ſuch Bloodſhed, were revoked, and Doctor *Latimer* was reſtored to his Biſhoprick, where he continued to preach twice a Day; the Pope's Chickens not having ſuch Shelter, under the Wings of this good Prince. The Biſhop lived in great Quiet, and followed his Studies ſo cloſe, that he became ſuch a Diſputant, that few durſt encounter him.

One Day as he was preaching, he told his Auditory, *That his preaching the Goſpel would one Day coſt him his Life, and that* Wincheſter *was preſerved in the* Tower *for the ſame Purpoſe*; which in the Reign of Queen *Mary* fell out accordingly; for ſhe was no ſooner ſeated in the Throne, but a Purſuivant was ſent to fetch Dr. *Latimer* up to *London*; of whoſe coming, although he had Notice beforehand, yet would he not avoid him; but having received the Letters he brought from the Council, he promiſed to follow him, which he did the next day, though contrary to the Expectation of his Enemies, who wiſhed he would flie, well knowing his great Parts; but he taking Leave of his Friends, ſaid, *I now go as willingly to give an Account of my Faith, as ever I yet went to any Place; doubting not, but that* God, *who hath made me worthy to preach his Word before two excellent Prin-*

ces, will enable me to bear Witneſs before the third, either to her eternal Comfort or Diſcomfort. In his Way he rid through *Smithfield*, where he ſaid to ſuch as accompanied him, *that* Smithfield *had groaned for him a long Time.* When he came before the Council, they fell to abuſing him, and without ſuffering him to ſpeak, ſent him to the *Tower*.

Being in the *Tower*, God gave him not only Chriſtian Patience, but endued him with the Spirit of Wiſdom, beyond what he had formerly been capable of: There he was kept a whole Winter without Fire, notwithſtanding his Age, and the Extremity of the Weather; which made him tell the Lieutenants's Man, *Unleſs they looked better after him, he ſhould deceive them*; which Words he repeating to his Maſter, the Lieutenant charged Dr. *Latimer* as one intending to make his Eſcape; but he expounded the Words, ſaying, *That unleſs you provide me Fire and other Neceſſaries, inſtead of dying by Heat* (meaning burning) *I ſhall periſh here through Cold and Want.*

After he had continued a conſiderable time Priſoner in the *Tower*, and had often been tempted to recant, he was ſent to *Oxford*, with Doctor *Ridley*, Biſhop of *London*, and Archbiſhop *Cranmer*, there to diſpute againſt the Popiſh Doctors about Tranſubſtantiation, and other erroneous Tenets of the Church of *Rome*; where Doctor *Weſton* was appointed Prolocutor: The Place for the Diſpute being St. *Mary*'s Church. And although theſe three Champions of Chriſt were ſeparated, not being allowed the Uſe of Books; yet did they ſo confound their Adverſaries by lively Texts out of the Scriptures, and Proofs out of the Fathers, that they

they were obliged to fall to their old Way of railing; and gave out to the Rabble, that they had prevailed againſt the Hereticks, but would by no Means ſuffer the Proceedings to be publiſhed. Then was our good Biſhop with the reſt, conveyed to ſeveral Priſons, where he continued with admirable Patience, writing to his Fellow-Sufferers, to comfort and ſtrengthen them, to bear their Croſs; and often in his Prayer he would beg of God to reſtore the Light of the Goſpel once more in *England*; and that he would preſerve Queen *Elizabeth* to be a Comfort to the People; and for himſelf, he deſired to die, that he might ſeal his Teſtimony with his deareſt Blood.

A while after he was brought to his Trial; where he ſo defended the Doctrine he had preached, that his Enemies were amazed at his prodigious Learning: Yet they proceeded to degrade and ſentence him; after which he was delivered up in order to his Execution, together with Doctor *Ridley*.

When he was brought to the Stake, he looked with a chearful Countenance, not being diſmay'd at the Approach of Death: After he had prayed awhile, he unſtripped himſelf, and ſaid to Biſhop *Ridley*, *Brother be of good Comfort, and play the Man; for I truſt by* God's *Grace, we ſhall this Day light ſuch a Candle in* England, *as ſhall never be put out*: *Adding, That he knew* God *was faithful, and would not ſuffer him to be tempted above what he was able to bear.* Then embracing Doctor *Ridley*, he was bound to the Stake, and the Fire kindled; then he cried with a loud Voice, *O Father of Heaven receive my Soul*; and ſtroking his Face with his Hand, he gave up the Ghoſt; dying a glorious Martyr at *Oxford*, in the Year 1555.

Two Things are worthy of Note: The firſt is, at his Death ſuch Abundance of Blood guſhed out, that it for awhile damped the Fire. The ſecond is, That *Stephen Gardiner*, Biſhop of *Wincheſter*, his mortal Enemy, having prepared a great Feaſt at *Wincheſter* Houſe in *Southwark*, notwithſtanding his having ſeveral Perſons of Quality to dine with him, would not go to Dinner, till he had received certain Intelligence of the Deaths of *Latimer* and *Ridley*, which was not till about Four in the Afternoon: When with a chearful Countenance he ſaid, *come now my Lords ſit down, the Arch-Hereticks are diſpatched*; but he had not eat paſt three Bits before his Tongue began to ſwell in his Mouth; ſo that being carried from the Table, as not being able to go himſelf, he continued in a miſerable Condition for fifteen Days and then died; being, as ſome report, ſtarved, by reaſon he could not ſwallow any Suſtenance.

The Life of *John Philpot*.

HE was born in *Hampſhire*, of worſhipful Parents, and was ſent to *New College* in *Oxford*, and there profited in his Studies; he then betook himſelf to the Study of the Civil Law, and after that, Divinity; yet ſhewing his Opinion openly in Matters of Religion, during the Reign of King *Henry* the Eighth, he was often in Danger of his Enemies; to avoid them he travelled to *Italy*, where he was not ſafe neither; for by reaſon of the great Zeal he had for God's Holy Word, he could not forbear to ſpeak againſt the Idolatries and Superſtitions

perſtitions of the Church of *Rome*: Yet through the Protection of the Almighty, he at the Beginning of King *Edward*'s Reign, arrived in *England*, and was made Arch-deacon of *Wincheſter*; but when Queen *Mary* came to the Throne he loſt his Place, yet continued his Title. Within a while after, a Convocation was held in St. *Paul*'s Church, where Doctor *Weſton* being Prolucutor, Mr. *Philpot* was choſen by the Biſhops, and others of the Reformed Church, to oppoſe the Papiſts in the Diſputation; where he ſo learnedly managed his Part, that he put his Adverſaries to Silence: When they perceived no Arguments would bear them out, they threatned him with a Priſon, if he ſpoke any more; and within a ſhort time after procured a Mandate from the Queen, to break up the Convocation. The Prolocutor all along uſed very inſolent Behaviour, ſaying, *That they were all well enough*; *for*, ſays he, *we have the Sword, and you have the Word.*

Awhile after, there came an Order from *Gardiner* to apprehend Mr. *Philpot*, which was done, and he committed to Priſon; and being ſent for by Doctor *Story*, he examined him, and afterwards ſent him to *Bonner*, who put him in his Coal-Houſe, where he found one *T. Whittle*, a Miniſter of *Eſſex*, who had made his Recantation, and was diſmiſſed; but finding ſuch inward Torments in his Conſcience, that he could reſt neither Day nor Night, he came to the Biſhop's Regiſter, and deſired to ſee his Recantation, upon Pretence of adding ſomething more; but the Book was no ſooner opened, but he tore it in Pieces, and then immediately found Eaſe; yet was he apprehended and carried before *Bonner*, who not only railed at

him,

him, but beat him, tore off his Hair, and uſed many other Outrages; which he patiently endured, rejoicing at his outward Sufferings and Impriſonment, better than his Enlargement.

Within a Day or two Mr. *Philpot* was ſent for before *Bonner*, who aſked how he could be ſo merry as to ſing Pſalms in ſuch a Place, rejoycing in his Naughtineſs? Not ſo my Lord, ſaid Mr. *Philpot*, but according to the Directions of St. *Paul*, we rejoyce in the Lord, *ſinging together in Hymns and Spiritual Songs*; for we are in a dark and comfortleſs Place, and therefore we comfort ourſelves as well as we can, leſt as *Solomon* ſays, *Sorrow ſhould eat up the Heart*; therefore ſeeing the Apoſtle ſays, *If a Man be of an upright Mind, let him ſing Pſalms*; we being ſo, I hope your Lordſhip will not be angry. Then *Bonner* demanded his Opinion about the Sacrament; but he replied in the Words of *Ambroſe* to the Emperor *Valentinian*, *Take away the Law, and I will diſpute*: For ſhould I now do it, I ſhould bring myſelf into a Snare; neither do I think myſelf bound to anſwer in private, but if I am called to anſwer in publick as the Law ſhall require, I ſhall not be aſhamed of the Goſpel of *Chriſt*, nor the Teſtimony I have born of it.

Then was he again carried to the *Cole-Houſe*, where he profeſſed he ſlept as well upon Straw, as on a Bed of Down.

Being ſent for again, he found ſeveral Doctors and Biſhops with *Bonner*, who were to examine him; and the Biſhop of *Worceſter* deſired him to pray to *God* to ſtrengthen him to defend his Cauſe, as alſo to better his Underſtanding, if he was deceived: But *Bonner* was diſpleaſed with the Biſhop for

for bidding him pray; for ſaid he, *This it is in which they take a ſingular Pride, and are like ſome Hereticks that* Pliny *makes mention of, who uſed to ſing* Antelucanos Hymnos, *Hymns before the Dawning of the Day: Yes, ſaid Mr.* Philpot, *I beſeech* God *of his Mercy to make all that are here preſent, ſuch Hereticks; for they were godly Chriſtians, with whom the Tyrants of the World were offended for their Chriſtian Practices and godly living.*

After this, the Biſhops demanded if he would recant, but he told them he would not, unleſs they could convince him of any Error by Scripture; but they would not diſpute, and he was remanded to the *Cole-Hole*, and there ſet in the Stocks; and after, was condemned, degraded, and ſent to *Newgate*; by the Way he exhorted the People to be conſtant, and perſevere in the Faith of *Chriſt*, and deſired them to bleſs *God* for that Day wherein he was to ſuffer.

When he came to *Newgate*, he was put into a Place by himſelf, and had Word brought him the next Morning, that he muſt ſuffer; when with a chearful Countenance, he replied, *I am ready, God grant me Strength, and a joyful Reſurrection.* And after retiring a while to pray, he came forth, and was conveyed into *Smithfield*, where he no ſooner came, but he fell on his Knees, and with a loud Voice cryed, *I will pay my Vows in thee O* Smithfield; then riſing up, he kiſſed and embraced the Stake, ſaying, *Shall I diſdain to ſuffer at this Stake, when my* Lord *and* Saviour *refuſed not to ſuffer a moſt vile Death for me?* Having poured out his Soul to *God*, he ſuffered himſelf to be bound with the Chain; and when the Fire was kindled, he

commended

commended his Spirit into the Hands of the F
of all Spirits, and patiently gave up the Ghoſt;
fering Martyrdom, in the Year 1555, and of
Age about Forty-nine.

The Life of *Thomas Hawks*

MR. *Thomas Hawks* was a young Gentle
of *Eſſex*, of a comely Perſon and excel
Qualities, who had been brought up at Court u
the Earl of *Oxford*; but in proceſs of Time,
quitted his Service, to give himſelf more freel
God, and to worſhip him according to his C
ſcience.

His Wife having bore him a Son, and he b
unwilling to have the Child baptiz'd accordin
the Rites of the Church of *Rome*, his Suffer
commenc'd from this Time: For his Adverſ
taking Advantage of his delaying the Baptiſm o
Child, carry'd him before the Earl of *Oxford*,
late Maſter, to be examin'd upon the Reaſon
his ſo doing, and to lay the Grounds of a Pro
againſt him, for being a Perſon unſound in
Religion, and a Contemner of the Sacrame
Which the Earl of *Oxford* having no Reaſo
doubt of, (as far as the Circumſtance of his de
ing the Baptiſm of his Child could be a Proo
it) his Lordſhip ſent him to Biſhop *Bonner*, to
ſwer to further Enquiries, and to give an Acc
of his Faith.

The Biſhop, on Peruſal of the Earl of *Oxford*'s l
ter, proceeded to examine the Priſoner on the Fa
Queſtion. He likewiſe aſk'd him, if he beli

in the Sacrament of the Altar, Maſſes, the Confiteor, and Prayers for the Dead. To which Queſtion Mr. *Hawks* readily anſwer'd, diſavowing his Belief in ſuch Trumperies, confuting from Scripture the Arguments which were offered in the Defence of them, and repeating his Quotation Word for Word, and naming the Book wherein the Text was contain'd.

This was tranſacted by way of private Converſe; in which all Means were uſed to ſeduce, or draw him from the Faith; but finding their Endeavours ineffectual, it was agreed he ſhould be brought to a publick Examination, and try'd by the Rigour of perſecuting Laws.

This was a Reſolution, to which nothing could be more ſuitable, than the Method in which they proceeded; for in Order to be ſure of his Ruin, they produced a Bill againſt him, containing a ſuppoſed Declaration of his Opinion, which had been collected from his Diſcourſe, and was writ by Biſhop *Bonner*'s own Hand. The Words of the Bill are theſe.

I Thomas Hawks do here declare, That the Maſs is abominable, deteſtable, and full of Superſtition: And alſo concerning the Sacrament of the Altar, I ſay, That Chriſt *is in no Part thereof Bodily, but only in Heaven.*

The producing of ſuch Evidence againſt him, was ſo much the more unjuſt, and contrary to all Right, as that Mr. *Hawks* abſolutely refus'd to ſign it, or ſo much as to ſuffer it to touch his Hand; though the Biſhop would have had him take it in his

his Hand, and give it him again, as an Intimation of his Conſent.

Yet this was the Bill which brought him to the Stake, and was the Cauſe of the Death of a Man, whom they knew in their Conſcience they were inhumanly murdering; for which they could afterwards make no Reparation.

As the Martyr told them himſelf on the Occaſion; *You may*, (ſaith he to *Bonner*) *in your Malice deſtroy a Man, but when you have done, you cannot ſo much as make a Finger.*

When he was urg'd to recant, he made this reſolute Anſwer: '*That had he a hundred Bodies, he would rather ſuffer them all to be tore to Pieces, than renounce the Truth.* In the Search of which he was ſo inquiſitive and diligent, that he found out a memorable Diſtinction, by which one might come to the Diſcernment of it: *The falſe Prophets* (he ſaid) *cry out*, Dicit Eccleſia; *thus ſaith the Church: But the true Prophets*, Dixit Dominus; *thus ſaith the Lord.*

Such Fortitude and keen Truths could not but irritate a Generation of Vipers; who, tho' he had not in this manner reproved them, looked upon his Profeſſion of the Goſpel as a Crime worthy of Death, and therefore he was ſoon condemned by bloody *Bonner*; yet altho' Sentence was paſs'd againſt him on the 9th of *February*, 1555; he remained in Priſon, or (as it were) in the Jaws of Death, till the 10th of *June* following; when he was ſent to *Coxhall* in *Eſſex*, under a ſtrong Guard, there to ſuffer.

He was met and viſited on the Road by ſeveral Friends, who came to comfort him under his laſt Conflict: To each of whom he ſpeak particularly, giving

giving ſuch Advice about the Salvation of their Souls, as was particularly adapted to their Conditions. And being deſir'd a little before his Death, to ſhew ſome Mark to ſuch as might come after, or follow him to the Flames, that the Pains of that kind of Death were not ſo ſharp, but that a Man might poſſeſs his Mind in Patience and Quietneſs under them: He promis'd, that he would be mindful of the Requeſt, and that he would ſhew a Sign by lifting his Hands over his Head toward Heaven, before he gave up the Ghoſt.

Being come to the Stake, though there was a ſtrait Chain faſtened to his Middle, he ſpake many Things to the People by way of Exhortation; but more particularly to the Lord *Rich*, who had brought him thither, reaſoning with him on the Inhumanity of ſuch Executions, upon the Guilt of ſhedding Blood, the innocent Blood of the Saints.

He then fervently pray'd, and pour'd out his Soul unto God; but the Fire being kindled quite round him, his Speech was ſoon taken from him, and his Skin ſhrivelled up, and his Fingers were conſumed.

The Spectators had now no farther Expectation of the Sign he had promiſed, his Body ſeeming incapable of any Function; and yet (as if the remaining Parts had received ſome new Energy) he again moved on a ſudden, and lift up both his Hands towards Heaven over his Head, (as he promiſed) tho' they were then burning in a bright Fire, and with great Rejoicing, as ſeemed, thrice ſtruck or clapt them together. The People at the ſame time ſhouted for Joy, ſeeing ſuch an Example of the internal Comfort of ſuch as die for Chriſt, and

of the extraordinary Power which they receive from God. He ſuffered *June* 10, 1555.

The Life of *Robert Samuel.*

MR. *Robert Samuel* was Miniſter of *Barefold* in *Suffolk*, where he taught the Flock, which the Lord had committed to his Charge, with Diligence and Succeſs.

Being afterwards apprehended, he was carried to *Norwich* Priſon, where he met with very unmerciful Treatment from Biſhop *Hopton*, and Doctor *Dunnings* his Chancellor; Men, who ſeem'd to be Rivals in Cruelty. In Priſon he was chain'd bolt-upright to a great Poſt, in ſuch Sort, that ſtanding only on Tip-toe, he was fain to keep up the Poize or Weight of his Body only upon that Stay; and, as if that Torment had ſeem'd inſufficient, theſe cruel Men kept him in Priſon without Meat or Drink, whereby he was ſorely afflicted with Hunger and Thirſt; allowing him only two or three Morſels of Bread every Day, with three Spoonfuls of Water; not ſo much to preſerve his Life, as to increaſe his Hunger, and reſerve him for Torments.

He would have drank his own Water, to quench the Rage of his Thirſt, but his Body was ſo emaciated with Famine, that it would not afford him even that Refreſhment.

At length, *Auguſt* 31, 1555, when he was brought forth to the Stake, the Pains of which he look'd upon, in Compariſon of the Torments which he had ſuffered, as the Means of a welcome Deliverance, and not with the Terror and Conflict which

which accompany the Approaches of Death; he was heard to declare this ſtrange Thing which happened to him during his Impriſonment, whereby it appeared that he was favour'd of God in an extraordinary manner, in Proportion as his Sufferings for the Sake of Chriſt, exceeded the Torments of other Martyrs.

Being famiſhed with Hunger for two or three Days, I fell into a Slumber: At which time I beheld a Perſon apparell'd in white, who ſeemed to ſtand before me and miniſtred Comfort to me in theſe Words; "Samuel, Samuel, *be of good Cheer, and take a* "*good Heart, for after this Day thou ſhalt neither* "*hunger nor thirſt.*'

This came accordingly to paſs, for from that Time till he ſuffered, (which was ſome Days after) he had no Deſire either of Meat or Drink, but ſeemed to be nouriſh'd by Food from Heaven. And this he declared, that all Men might behold the wonderful Works of God, and his Care of his Saints; ſaying, That he could have revealed likewiſe other Matters, concerning the great Comforts he received of *Chriſt* in his Afflictions; but he choſe, in the Lowlineſs of his Heart, to ſay no more of them, leaſt he might ſeem to boaſt.

The People were ſo convinc'd of his being highly favour'd of God, that they verily believed, as they looked on the Flames, that his Body ſhin'd as bright, and as white, as new-try'd Silver: And it likewiſe ſeem'd, as if God had ſpoken by his Mouth, and ſent him to publiſh the Downfal of Popery, which (he ſaid) would be at laſt effected, with horrible Subverſions and Mutations of Kingdoms and Countries.

The

The Life of *Ann Aſkew.*

MRS. *Ann Aſkew*, a Perſon of a noble Birth, and wealthy Circumſtances, and great Knowledge in the Scriptures, being examined upon the ſeveral Articles of Tranſubſtantiation, private Maſſes, and auricular Confeſſion, which the King required all Men to believe on Pain of Death; and either declining to anſwer at all, or making ſharp and ingenious Replies, was ſent by the Lord-Mayor of *London* to the Compter.

In one of her Examinations, the Biſhop's Chancellor rebuk'd her for quoting and dealing in the Scriptures: For St. *Paul*, he ſaid, forbad Women to talk, or to ſpeak of the Word of *God*. She anſwered him, That ſhe knew St. *Paul*'s Meaning as well as he; the Words containing only a Prohibition for Women to teach in the Congregation: She then aſk'd him, how many Women he had ſeen go into the Pulpit and preach? He ſaid, he never ſaw any. Then, replied ſhe, you ought not to find Fault with poor Women, except they tranſgreſs the Law.

When ſhe was aſk'd, whether it was true, that ſhe had ſaid, that ſhe had rather read five Lines only in the Bible, than hear five whole Maſſes in the Temple. She confeſſed, that ſhe had ſaid no leſs; though not in Diſpraiſe of the Epiſtles or the Goſpels, which are contained in the Maſs, but becauſe the Bible did greatly edify her, and the other nothing at all (being pronounced in *Latin*) for, as we find, ſaith ſhe, in 1 *Cor.* xiv. 8. *If the Trumpet giveth an uncertain Sound, who will prepare himſelf*

himſelf for the Battle? When ſhe declined to anſwer Biſhop *Bonner* upon this Queſtion, Whether the Scriptures ſay, that the Bread in the Sacrament is the Body of Chriſt? Repeating often, that ſhe believed as the Scriptures taught her: He aſked her, Why ſhe returned her Anſwers in ſuch few Words? She ſaid, 'Becauſe a Woman of few 'Words is a Gift of *God.*'

In her laſt Examination, the Lord Chancellor *Wriotheſly* aſk'd her Opinion concerning the Sacrament of the Altar; and the Biſhop of *Wincheſter*, Dr. *Gardiner*, not being ſatisfied with her Anſwer, and requiring her to ſpeak more directly to the Point, ſhe reply'd, ſhe would not *ſing the new Song of the Lord in a ſtrange Land.* The Biſhop ſaid, ſhe ſpake in Parables: She anſwered, it was beſt for him; for if ſhe ſhewed the open Truth, he would not accept it. The Biſhop told her, that ſhe ſhould be burnt: She anſwered, that ſhe had ſearched all the Scriptures, yet could not find, that Chriſt or his Apoſtles had put any to Death.

She was afterwards put to the Rack, in order to oblige her to confeſs from whom ſhe had received Relief whilſt in Priſon; and becauſe ſhe lay ſtill, and did not cry, the Lord Chancellor, and one Mr. *Rich*, took the Pains to rack her with their own Hands, till ſhe was nigh Dead; (having firſt aſk'd her, if ſhe was with Child? To which ſhe anſwer'd, that they need not ſpare her for that) which Puniſhment the Chancellor inflicted upon her himſelf, becauſe he thought that Sir *Anthony Knevet*, Lieutenant of the Tower, had been too gentle to her when ſhe was rack'd before. When the Lieutenant cauſed her to be looſed from the Rack, ſhe fell into a Swoon; then recovering herſelf, ſhe ſat

on

on the bare Ground for two Hours, reaſoning with the Lord Chancellor, and defending her righteous Cauſe.

The Day of her Execution being at length come, ſhe was carried into *Smithfield* in a Chair, having been lamed in her Feet by the Torments ſhe had ſuffer'd in the Tower. When all Things were prepared for the Fire, Dr. *Shaxton* preached the Sermon; who, when he ſpoke right, *Anne Aſkew* took Notice of it, and told the People he ſaid well; when he ſaid amiſs, there, ſaid ſhe, he miſſeth, and ſpeaketh without Book. Then the Lord Chancellor who was preſent, ſent her Letters of Pardon from the King, if ſhe would recant; but ſhe refuſed to look upon them, and ſaid, that ſhe came not thither to deny her Lord and Maſter. Whereupon the Lord-Mayor crying out, *Let Juſtice be done*; and the Fire being kindled, ſhe was ſoon encompaſſed in the Flames, where ſhe gave up this mortal Life, to receive a Crown of bleſſed Immortality. For ſhe look'd on herſelf, that ſhe *might not looſe the Things which ſhe had wrought; but that by abiding in the Doctrine of* Chriſt, *ſhe might receive her full Reward.*

The Life of *William Hunter.*

WILLIAM HUNTER, a young Man, being only nineteen Years of Age, was accuſed, upon his refuſing to receive the Sacrament of the Altar at *Eaſter*, in the firſt Year of Queen *Mary*; of which having timely Notice, and his Maſter

Maſter being unwilling to let him ſtay at his Houſe or Fear of Trouble, he went into the Country to his Father's Houſe at *Brentwood* in *Eſſex*.

Now there being a Chappel in that Place, *William* went into it, to read the Word of God in a Bible which lay on the Deſk. This being obſerved by one *Atwell* a Sumner, he began a Diſpute with *William*, on the Unlawfulneſs of Reading the Scriptures; but not finding himſelf able to maintain it, he flew out of the Chapel in a Fury, telling him, that though he was not able himſelf, to reaſon with him, he would fetch him his Match,

He then brought to him *Thomas Wood*, the Prieſt of *Southwell*, who was near at Hand, who ask'd him, *Sirrah, who gave you Leave to read in the Bible, and expound it?* To which the young Man anſwered, that he did not take upon him to expound the Bible, but only to read it for his Comfort. The Prieſt then reprov'd him for meddling at all with it, ſaying to this Purpoſe, That it did not become him, nor any ſuch as he was, to be ſearching after that Kind of Knowledge. But *William* who judg'd quite otherwiſe of this Matter, would by no Means ſtand corrected, as if he had done wrong; and therefore he boldly withſtood his Reproof, declaring to him, that he would read the Scriptures as long as he lived: And farther told him, That it did not become him to diſcourage any Man from doing it; but that he was rather obliged in Duty and Conſcience to exhort Men to be diligent in ſearching the Word. The Prieſt replied, That it ill became him, to tell him what he was to do; and that he perceived him to be a Heretick. But to this the Youth ſaid, that Telling the Truth was no Mark of Hereſy.

Here the Prieſt proceeded to an Argument, te
ling him, he was inform'd, That he had been me
dling with the ſixth of St. *John*, in which Chapt
Chriſt ſaith himſelf, *Except ye eat my Fleſh, a*
drink my Blood, ye have no Life in you; making U
of theſe Words of our Saviour, as a Proof of tl
Corporal Preſence.

William anſwer'd, That this Senſe which w
put upon the Words of *Chriſt*, was like the carn
Expoſition of the *Jews* at *Capernaum*; who thoug
from theſe Words, that our Saviour would hav
given them his Fleſh to eat, in the ſame manne
as if it were ſome natural Food; but our Saviou
corrected that Error, and ſaid, that *the Wor*
which he ſpoke unto them were Spirit and Life.

Immediately after, the Prieſt informed M
Brown, a Juſtice of the Peace, of this Converſa
tion; whereupon Mr. *Brown* ſent for *William*
Father, (*William* himſelf having withdrawn, upo
a Suſpicion of what was intended againſt him) com
manded his Father to produce him forthwith, o
he ſhould have no Reſt at *Brentwood*; and offerin
him a Crown for his Trouble to go and ſearch fo
him; which the poor Father refuſed, abhorrin
the unnatural Hire.

He went however, (under great Sorrow and Di
comfort) to ſee for him, whom *William* firſt de
crying, he ſaid, he ſuppoſed that he came in Searc
of him; and the Father confeſs'd it, but wep
fore, and ſaid he would return, and ſay, that h
could not find him; the Youth ſaid no, but h
would go with him, and ſave him harmleſs.

When he was return'd to *Brentwood*, Mr. *Brow*
not doubting but that he was able to confute hin
began a Diſpute with him; and after ſome Contre
verſ

verſy told him, that in the 22d of St. *Luke*, *Chriſt* had expreſsly called the Bread his Body, by taking Bread, and ſaying, *This is my Body, which is given for you*; and therefore if he denied *Chriſt* to be bodily in the Sacrament, he went about to make *Chriſt* a Liar.

The Youth, who had no need to clear himſelf from ſo harſh and unchriſtian a Conſequence, yet meekly made Anſwer, that he had no ſuch Meaning; but ſaid, that he earneſtly deſired to know the Mind of *Chriſt*. He ſaid, that the Words in the ſame Verſe ſhew'd, that the Ordinance was commemorative, *This do in Remembrance of me*. That the Words, *This is my Body*, were ſpoken in Figure; that though *Chriſt* does call the Bread his Body, as he doth alſo ſay, that he is a Vine, and a Door, yet is not his Body turn'd into Bread, any more than he is changed into a Vine or a Door.

After this being ſent to Biſhop *Bonner*, he was at firſt tried with ſoothing Words, with a Promiſe, that if he would there ſecretly recant, it ſhould go no farther, and he ſhould return Home without any Hurt.

This was propos'd to him as an Expedient, which it was thought he could not but comply with; but the Youth, who deteſted the Offer, could not be induced by any Allurement, to promiſe any more, than that if his Lordſhip would let him be guided by his own Conſcience, he would keep his Conſcience to himſelf.

But this not being the Point which the Biſhop aim'd at, he then began to threaten him, (a Practice in which the Biſhop was well ſkill'd) *Well*, ſaid the Youth, *you can do no more than* God *will permit you*: So likewiſe, when he told him he was no

Chriſtian, but denied the Faith in which he
baptized; the Youth made Anſwer, *I was bap*
zed in the Faith of the Holy Trinity, which I
not depart from, God *aſſiſting me.*

After ſeveral Examinations, the Sentence
Death was at length pronounced againſt him.
which time, even after the Sentence was paſt,
Biſhop called to him, and ſaid, if he would
cant, he would give him forty Pounds to ſet up
Trade; or he would place him in an Office,
make him Steward of his Houſhold; telling hi
that he had Wit, and that he liked him. T
young Man anſwered, that he thanked his Lo
ſhip for his great Offers; but as to the Condition
which they were made, namely, his recanting,
could not agree to it, till he was firſt perſuaded fr
the Word of God, that he was in an Error: F
ſaid he, I cannot turn from God, upon the Ho
of worldly Advantage; for *I count all Things*
Droſs for the Love of Chriſt.

His Father and Mother coming to him after
Condemnation, they deſired heartily of *God*, t
he might continue to the End in that good Way
which he had begun; and his Mother ſaid to hi
that ſhe was glad that ever ſhe was ſo happy as
bear ſuch a Child, who could be thus willing to l
his Life for the Sake of *Chriſt*. He told her, t
for the little Pain which he ſhould then ſuff
which could laſt but a Moment, he was promi
a Crown of Glory: And aſking her, if ſhe mig
not be glad of it? His Mother ſaid, Yea, t
ſhe thought him well beſtow'd, and prayed G
to ſtrengthen him to the End.

He went chearfully to the Place of Executio
(which was near his Father's Houſe) where the Sh

riff told him, that there was a Letter from the Queen, and if he recanted he might live; but it was far from his Heart to desire to live upon such Terms, the Tender of which rather still confirmed him the more in his Resolution to suffer.

When he was fastened to the Stake, he desired the People to pray for him, as long as they saw any Life in him; saying, that he would likewise pray for them. Upon which Mr. *Brown*, fiercer than *the Evening Wolves*, said to him, *Pray for thee, I will no more pray for thee, than I will for a Dog.* To whom the young Man answered, *Mr.* Brown, *now you have that which you sought for, I pray God it be not laid to your Charge at the last Day; howbeit I forgive you.* Then said Mr. *Brown*, *I ask no Forgiveness of thee.* But the Youth said, *that if God forgave him not, he would require his Blood at his Hands.*

Upon this came a Priest, and offered a Popish Book to *Robert Hunter*, a Brother of *William*, that he might present it to *William*, but the Brother refused to meddle with it.

William, when he saw it, said, *Away, thou false Prophet; beware of him, good People, and come away from their Abominations, lest you partake of their Plagues.*

This so angered the Priest, that he said, *Look, as thou burnest now, so shalt thou burn in Hell.* To which the young Man answered, in the Zeal of his Spirit, and Firmness of Truth, *Thou liest, thou false Prophet, away, thou false Prophet, away.*

Then a Gentleman said, *I pray* God *to have Mercy on his Soul.* To which the People mostly, with up-lifted Hands, joined *Amen, Amen.* His Brother bad him to call to Mind the holy Passion of

Christ,

Chriſt, and not be afraid of Death. To which he anſwered, *I am not afraid.* He then ſaid, *Lord, Lord, receive my Spirit*; and immediately afterwards caſting his Head into the Smoak, reſigned his bleſſed Soul into the Hands of *God*, *March* 20, 1555.

The Life of *Thomas Cranmer*, Archbiſhop of *Canterbury.*

HE was born a Gentleman at *Arſelacton* in *Nottinghamſhire*, and was ſent to *Cambridge*, where he ſo profited in his Studies, that he was made Fellow of *Jeſus College*; but marrying, that Place was ſequeſtred from him, and he was appointed Divinity-Reader in *Buckingham-College*, where he behaved himſelf ſo well, that he got the Good-will of the Heads of the Univerſity; ſo that his Wife dying, he was re-inveſted in his former Place, where he commenced Doctor of Divinity.

Cardinal *Wolſey* having founded a new College in *Oxford*, ſought for the moſt learned Men in the Kingdom to repleniſh it, amongſt whom *Cranmer* was choſen; but he foreſeeing *Wolſey*'s Fall was at hand, would not embrace the Offer, but kept in his former Station.

King *Henry* the Eighth being deſirous to be divorced from *Katherine* of *Spain*, formerly married to his elder Brother, Prince *Arthur*, had long laboured in the Court of *Rome* to effect his Purpoſe; but after great Trouble, and much Money ſpent, nothing was done; inſomuch that the King was exceeding

ceeding troubled. It happened that *Fox* and *Gardiner*, the former the King's Almoner, and the latter his Secretary, being at *Waltham*, where the Court reſided, they one Day invited *Cranmer* to dine with them, who was come from *Cambridge*, for Fear of the Plague, which raged much in that Univerſity: In the midſt of their Feaſting, they demanded his Opinion touching the King's Divorce; to whom he made this modeſt Anſwer.

I cannot ſay much on the ſudden, in ſo weighty a Buſineſs, which requires a conſiderable Study and Conſideration; but in my Opinion, ſeeing the King lies under Preſſure of Mind, and is in great Trouble of Conſcience, nothing can be more grievous than long Delays and Wandering in Romiſh *Suits, in which, whoſoever are once entangled, can hardly get out of the Snares; wherefore I think it better, that laying aſide all Delays, and Court Suits, wherein the King has been ſo long toſſed with great Afflictions of Mind, the Judgment of Divines both in our own and foreign Nations, and Univerſities, be ſearched out and required, which may be ſtrengthened with the Law of* God; *and as they ſhall by God's Word prove it, lawful or unlawful, ſo let the King proceed, and by that Means have the Cauſe determined in his own Country; whereby he may live in lawful Matrimony with a chearful Mind, and quiet Conſcience; which is much to be deſired by all his faithful Subjects.*

Having thus ſpoke, they highly approved of what he ſaid; wiſhing the King had had his Advice before he ſent to *Rome*. Next Day coming to the King's Preſence, he demanded what was done in his Affair; *Fox* recounted to him all that *Cranmer* had ſaid, but *Gardiner* would have had the Praiſe of it himſelf; yet the King would not hear him,

but

but returning to *Fox*, asked him whether *Cranmer* was yet in *Waltham*; and underſtanding he was, he immediately ſent for him; ſaying, *He counſels right; had I but known as much two Years ſince, I had not only ſaved infinite Expences, but had lived with a quieter Mind e're this Time, than now I do.*

When *Cranmer* was introduced, the King demanded if he would ſtand to what he had ſaid: To which, he replied, that he would. Whereupon the King commanded him to write his Opinion, as likewiſe the Earl of *Wiltſhire* to furniſh him with Lodgings, Books, and whatever he required. When *Cranmer* had written as he thought fit, he preſented it to the King who highly approved it, and asked him if he would make it good before the Pope: Which he undertook to do, and deſired the King, that learned Men might be ſent to other Univerſities to know their Opinions; which was accorded to, and *Cranmer* with the Earl of *Wiltſhire*, were ſent Ambaſſadors to *Rome*; where the Pope holding forth his Toe for them to kiſs, an unmannerly Spaniel of the Earls, run and caught it in his Mouth; after which the Ambaſſadors refuſed the Favour, and the Pope pulled in his Foot again.

Cranmer having made his Buſineſs known, offered to diſpute with any that would undertake to defend againſt his Opinions: Saying, *He would prove it by the Law of* God, *That a Brother ought not to marry his Brother's Wife.* But finding none that would argue in that Point; after the Pope had made him his Penitentiary, he left *Rome* and went into *Germany*; where he put the Queſtion to thoſe of the chiefeſt Univerſity, who confirmed what he had ſaid; and he returned into *England*, bringing with

with him the Opinions of above two Hundred learned Men, who concurred with him, that the Marriage was unlawful.

About the ſame time thoſe that the King ſent into *Italy*, and other Parts returned, bringing the Opinions of moſt Univerſities, which were coherent with the other; the King having kept the Arch-Biſhoprick of *Canterbury* (vacant by the Death of *William Warham*) the Space of ten Months; upon *Cranmer*'s Return he beſtowed it on him, though he much declined it, having delay'd his Buſineſs the longer, in Hopes ſome one or other would obtain it before his Arrival; for he knew he muſt not only take an Oath to the Pope, but by ſuch an Advancement incur the Envy of many, who gaped for ſuch a Promotion: But the King preſſing it upon him, he could not refuſe it; yet he gave the Pope's Bull into the King's Hand, ſaying, *That he would never receive the chief Biſhoprick of* England *from any, but him who was Head of* England; *nor take an Oath that was derogatory to the King's Authority.*

Being thus inveſted Primate of *England*, he carried himſelf ſo circumſpect, meek, and merciful, that it grew a Proverb, *viz. Do my Lord of* Canterbury *a ſhrewd Turn, and he will be your Friend as long as you live.*

But he continued not long in this Dignity, before the Popiſh Serpents began to ſpit their Venome; eſpecially *Gardiner*, who uſed his utmoſt Diligence to bring him into Diſgrace with the King; and in order to effect his wicked Purpoſe, was the chiefeſt Promoter of the ſix bloody Articles, which coſt many a brave Man his Life. They often ſuborned Ruffians to ſwear Treaſon and Hereſy againſt him;

but God ſo ordered it, that what was objected, was but rarely believed, and the Undertakers ſo diſencouraged, that they rather brought themſelves into Diſgrace, than the Biſhop. Yet the King once, to try the Virtue and Patience of *Cranmer*, made him believe he would deliver him up to the Will of his Enemies: But when he perceived he no ways feared to bring his Actions to the Teſt, and diſcern'd his Innocence, he gave him his Ring, commanding him to appeal to him, if they offered to uſe him uncourteouſly.

Next Day he was to appear in the Council Chamber, to make good ſeveral Articles charged againſt him; but being come into the *Lobby*, they made him wait almoſt an Hour amongſt the Footmen; although himſelf was a Privy-Counſellor: Of which Diſgrace Dr. *Butts* the King's Phyſician giving the King to underſtand, he grew extream angry, ſaying, *Ha! do my Counſellors ſo diſgracefully uſe the Primate of* England? and thereupon commanded his Admittance.

When he was entred, the Council told him that it was laid to his Charge, that all *England* was turned from the Catholick Faith, and infected with Hereſy by his Means; for by his private Devotion and Order in his Family, moſt of the Churches had taken Example. Whereupon he deſired to ſee his Accuſers, and know what Proof they could make of what they laid to his Charge, that ſo he might return his preſent Anſwer to what they ſhould object againſt him, and thereby clear his Innocence; ſaying, That it was not meet that the Primate of *England*, and a Privy-Counſellor, whoſe Faith was never call'd in Queſtion, ſhould be impriſoned before he was heard; and he believed what was ſaid

was

was only upon bare Suſpicion: But when he perceived them bent to ſend him to the Tower, he told them, he was very ſorry they would oblige him to appeal from themſelves to the King; and thereupon he delivered the King's Ring, citing them preſently to appear before him, and in the mean time to ſuſpend their Decree: Whereupon they were all ſtruck Blank; and the Lord *Ruſſel*, who was afterwards Earl of *Bedford*, ſaid, *Do not I tell you that the King would never ſuffer the Archbiſhop to be Impriſoned, unleſs he were guilty of High Treaſon againſt his Majeſty.*

When they came into the King's Preſence, he ſharply reproved them for ſo uſing the Archbiſhop, ſaying, He expected better from them, then to let *Cranmer*, one of their Fellow-Counſellors, ſtand amongſt Serving-Men; demanding whether any of them would not have taken it for a great Affront, had they been ſo ſerved; and thereupon ſtriking himſelf on the Breaſt, he ſwore, that he was more beholden to *Cranmer*, than to any Man living, and that upon Trial, he found that no Preate whatſoever could be more faithful to his King; and therefore commanded all that loved him, ſhould hold *Cranmer* in high Eſteem.

Upon this they ſtood mute, but the Duke of *Norfolk* breaking Silence, ſaid, *May it pleaſe your Majeſty, it was not our Purpoſe to hurt the Archbiſhop; but that being kept in Cuſtody during the Inquiſition, his Innocence might be the ſooner cleared, and the Aſperſion laid upon his Reputation wholly obliterated.* But the King angrily replied, *I will not have* Cranmer *thus handled, nor any that are dear to me; but I perceive ſome malicious Spirits amongſt you, which I will reſtrain, by interpoſing my*

Authority. And when he had ſaid thus much, he departed in a great Rage; upon which each Counſellor taking *Cranmer* by the Hand, deſired to be Friends with him, to which he condeſcended, freely forgiving them, and all that had any ways injured him.

After this, by reaſon that Dr. *Cox* and others, that were ſent to *Canterbury* to inquire into the Matter, neglected the ſame, and had done little or nothing therein, being bribed by *Cranmer*'s Enemies; the King ſecretly ſent Doctor *Lee*, impowering him to ſearch the Houſes of ſome eminent Papiſts, which he did at Midnight, and there ſurprized ſeveral Letters ſent by *Gardiner*, to give Directions in the Management of the Deſign, and amongſt the reſt, one from the Suffragan of *Dover*, and another from Dr. *Barber* a Civilian, whom he had not only advanced but greatly confided in.

When theſe Letters were brought to the King, he ſent for *Cranmer* and delivered them to him, bidding him, now he knew his Enemies to beware of them. When he was gone from the King's Preſence, he ſent for the Suffragan and Dr. *Barber*, telling them, he had been ſhamefully abuſed, by ſome he moſt truſted; and that they had not only revealed his Counſels, but likewiſe raiſed many falſe Scandals of him; therefore he had called them to give their Advice, what was beſt to be done upon that Occaſion. Marry, quoth Dr. *Barber*, *ſuch Villains deſerve hanging, nay, hanging is too good for them. Yea*, ſaid the *Suffragan*, *rather than they ſhould want an Executioner, I myſelf would be he.* Upon this, the Archbiſhop lifting up his Eyes towards Heaven ſaid, *O Lord and moſt merciful God, who may a Man truſt in theſe Days?* Then he

he demanded whether they knew thoſe Letters; when perceiving their Villanies were brought to Light, they fell upon their Knees, and begged his Pardon for their Offences; which he eaſily forgave, ſaying, *God make you good Men; I never deſerved this at your Hands, but aſk God Forgiveneſs, whom you have ſo highly offended.*

In ſuch Conflicts continued he, againſt his Popiſh Adverſaries, till the Death of King *Henry*, but King *Edward* the ſixth reigning, he had more quiet, and greatly helped on the Reformation, by encouraging Godly Men therein; not only with his Doctrine and Authority, but with his Eſtate. But the good King dying, his bloody Siſter Queen *Mary* no ſooner came to the Crown, but he was impriſoned in the Tower, refuſing to fly, ſaying, *That had he been accuſed of Theft, Murther, or any other notorious Crimes he could ſafely have done it, but being to anſwer for his Religion, and the Allegiance he owed to Heaven, he would rather loſe his Life in Defence of the Truth, then by flying out of the Kingdom, deſert ſuch a Cauſe.*

Having continued a conſiderable time in the Tower, and there been often examined, and perſuaded to recant, but utterly refuſing, he was ſent to *Oxford*, and there after divers Examinations and great Promiſes if he would recant, he was brought before the Queen's Commiſſioners and Pope's Delegates; but the Authority of the latter he would by no means own; yet they proceeded to degrade and ſentence him, although he appealed from the Pope to the next general Council.

After this, they carried him back to Priſon, at which he ſeemed not at all dejected, but with a merry Countenance demanded Meat, having eaten nothing

nothing the Day before, ſaying, *I was much troubled, but now I thank God my Heart is at quiet.* After this, the Popiſh Doctors frequently viſited him, and uſed all the Arguments they could, to perſuade him to a Recantation; but he abſolutely refuſed for a conſiderable time, but at laſt through human Frailty and Deſire of Life, he did ſubſcribe to a Recantation; but ſo far were his Enemies from fulfilling their Promiſe, that they haſtened his Death; yet let him not know of it, till the Morning he was to be executed; when they brought him out, and ſet him upon a Stage for the People to gaze at, whilſt Dr. *Cole* declared upon what Account he was brought thither; laying open for what he was condemned: But above all, told them how he had recanted, yet could not be pardoned; for the Deaths of Sir *Thomas Moor*, and Dr. *Fiſher*, could no other ways be atoned for. But the true Cauſe was, Cardinal *Pool* gaped for the Archbiſhoprick, which he could not have during the Life of *Cranmer*. Then they deſired him publickly to confeſs, what he had privately done. When as the good Biſhop being greatly afflicted, and troubled in his Conſcience for what he had done, burſt out into a Flood of Tears, and after his Speech came to him, he lifted up his Hands towards Heaven, ſaying, *O Lord forgive me this great Sin, againſt thy holy Name; which through the Weakneſs of the Fleſh, I have unadviſedly committed:* And then addreſſing himſelf to the People, he deſired them for *Jeſus Chriſt*'s Sake, to pray for him; that God would pardon his Sins, and eſpecially that of his Recantation, which lay moſt heavy on his Conſcience; for that he had done it contrary to the Truth that he had conceived in his Heart, and againſt the Light of his own Underſtanding; Satan having

having induced him thereto, by laying before him the Terribleneſs of Death: "But, ſaid he, this "Right-hand, that ſigned ſo wicked an Inſtru-"ment, ſhall firſt periſh in the Flames.' He would have proceeded, but the Popiſh Doctors, who little expected he would ſpeak in ſuch a Dialect, fell to bauling ſo loud, and curſing him, that he could not be heard further; then they pulled him down, and hurried him away to the Fire, which was made in the ſame Place where *Ridley* and *Latimer* had ſuffered, ſtopping his Mouth leſt he ſhould any more ſpeak to the People; who were not a a little grieved, to ſee the Primate of *England* caſt down from all his Honours, and in the end ſo barbarouſly miſuſed.

When he came to the Stake, he fell on his Knees and prayed; but was interrupted by the Papiſts, who followed him with his Recantation, ſaying, *Have you not ſigned it? Have you not ſigned it?* Then he was tied to the Stake, his Cloaths being firſt put off; and the Fire being kindled to him, ſome time before it came at his Body, he ſtretched forth his Right-hand, and held it in the Flames till it fell off, without any more than once drawing it back. And after having recommended his Spirit into the Hands of our merciful Redeemer the *Lord Jeſus*, he died like a Lamb, ending his Life with the ſame Meekneſs as he had lived; ſuffering Martyrdom for the Sake of the everlaſting Goſpel, in the Year 1556; and of his Age 72.

The

The Life of *Julius Palmer.*

JULIUS PALMER, ſometime Student and Fellow of *Magdalen*-College, in *Oxford*, and then Schoolmaſter of *Reading*, ſtanding up in theſe perſecuting Times to defend the Truth by Words and Writings, one *Hampton* of the ſame Town, was privately ſet on to talk with him, that ſo he might enſnare him by getting Matter of Accuſation againſt him, which he had no ſooner done, but immediately he informed againſt his Principles, ſo that Officers where ſoon ſent to apprehend him; which they did, and thruſt him into a vile Priſon; where his Hands and Feet were faſtened in the Stocks, by which he hung in much Pain; for they were ſo high, that he could ſcarce touch the Ground with his Feet; and, in that piteous Condition, he remained ten Days. Then was he brought before the Mayor of the Town and ſome others; and accuſed by certain falſe Brethren that had been converſant with him, who robbed his Study of his Writings, to produce them as Evidences, who laid many grievous Crimes to his Charge; as Treaſon, Sedition, ſurmiſed Murther and Adultery. To which he anſwered, That if any of theſe could be proved againſt him, he would be contented without murmuring, to ſuffer what Torments they were pleaſed to inflict on him; but though they laboured maliciouſly enough to make good their Charge, yet their Allegation proved ſo weak and trifling, that they were looked on as inſignificant; whereupon he ſoon after was removed to *Newbury*, and what Accuſation they could gather ſent with him; where Dr. *Jeffery*, Biſhop of *Sarum*, and others

others ſat in the Church to examine him. Upon his appearing, the Biſhop ſaid, *Art thou the jolly Writer of the Three Half-penny Books, we hear ſo much of?* To whom he replied, *I know not my Lord what you mean by it. How,* (ſaid the Biſhop) *have you taught* Latin *ſo long, that now you underſtand not* Engliſh? But he not regarding to anſwer this, the Biſhop ſtood up and declared, *That he had received certain Writings and Articles againſt him from the Mayor of* Reading, *and other Juſtices, whereby he underſtood, that he being convened before them was convicted of many Hereſies.*

(1.) That he denied the Pope's Holineſs's Supremacy.

(2.) That he affirmed there was but two Sacraments.

(3.) That the Prieſt holdeth up an Idol at the Maſs, and that he refuſed to go to Maſs ſince his firſt coming to *Reading*.

(4.) That there is no Purgatory; that he was a Sower of Sedition, and ſought to divide the Queen's Subjects. All theſe he owned except the laſt; as alſo his own Writings that were produced. After which he challenged the Biſhop to diſpute with him concerning the Truth of the Religion they each profeſſed, but he declined it, ſaying, *He had no Commiſſion to diſpute, neither was it proper he ſhould again call into Queſtions ſuch Articles as were already diſcuſſed, and perfectly defined by Holy Mother Church, which ought to be believed, and without why or wherefore.* So that after a long Conteſt with the Parſon of *Engleſield*, and confuting him out of his own Book, about the Sacrament; as alſo further Arguments with the Biſhop; when no Proffers of Advantage could induce him to recant, Sentence was paſſed

upon him and two others, *viz*, Mr. *Gwins* and Mr. *Atkins*, whoſe Examinations I find not: All that appears of the two latter is, that they were condemned for the Teſtimony of a good Conſcience, which their Adverſaries termed Hereſy, and ſuffered the Flames with Mr. *Palmer*.

Theſe good Men being delivered to the Sheriff, were hurried to the Stake the ſame Evening they received Sentence, where Mr. *Palmer* comforted his ſuffering Brethren, ſaying "Be of good Courage in the Lord and faint not; remember the Words of our Saviour *Chriſt*, where he ſaith, *Happy are ye when Men ſhall revile you, and perſecute you for Righteouſneſs Sake, rejoice and be glad; for great is your Reward in Heaven.* Fear not them that can kill the Body, and are able to do no more,—God is faithful, and will not ſuffer us to be tempted above what we are able to bear.

"We ſhall not end our Lives in the Fire, but make an Exchange for a happier Life; for Coals we ſhall receive Pearls, for God's Holy Spirit certifieth our Spirit, that he hath even now prepared for us a ſweet Supper in Heaven, for his Sake who ſuffered firſt for us." When they approached the Stake, they fell on the Ground, and Mr. *Palmer* ſung the 31ſt Pſalm, while the other two prayed fervently; and when they aroſe two Popiſh Prieſts came and exhorted Mr. *Palmer* to recant and ſave his Soul, to whom he ſaid, *Away, tempt me no longer; away I ſay, from me, all ye Workers of Iniquity, for the Lord hath heard the Voice of my Tears.*

This done they put off their Cloaths, and kiſſing the Stake were chained to it; then Mr. *Palmer* ſaid,

ſaid, *Good People, pray for us, that we may perſevere to the End, and for* Chriſt's *Sake beware of* Popiſh *Teachers, for they deceive you.* But whilſt he was thus ſpeaking, one of the Bailiff's Men threw a Faggot at his Face, which made the Blood run down apace: Upon which Sir *Richard Bridges*, Sheriff, called the Villain cruel Tormentor, and with his Staff broke his Pate, as he deſerved, for ſo malicious a Fact, ſo that the Blood ran about his Ears.

When the Fire was kindled, and began to take hold on the Bodies of theſe bleſſed Martyrs, they lifted up their Hands towards Heaven, as quietly and cheerfully as if they had felt no Pain, crying, *Lord Jeſus aſſiſt us, Lord Jeſus receive our Souls:* So they continued without any ſtruggling, calling upon the Name of the Lord, till they changed this mortal Life for one that ſhall never fade away.

It is remarkable, that their Heads came cloſe together in the Heighth of the Fire; and that when every one concluded them dead, Mr. *Palmer* ſtarting opened his Mouth, and was heard to call on the Name of *Jeſus.* This *Palmer* was a young Man in the Flower of his Age, yet behaved himſelf with as much Firmneſs and Conſtancy of Mind, and died with as noble a Courage, as the graveſt Chriſtian that had ever gone before him.

The Life of *John Lambert.*

JOHN LAMBERT, was a worthy godly Man of *Norfolk*, converted by Mr. *Bilney* in the Univerſity of *Cambridge*, and by the Popelings here, accuſed of Hereſy before Doctor *Warham*, Archbiſhop of *Canterbury*, on ſeveral Articles touching his having read *Luther*'s Books and others, about Prieſt's Marriages, the Sacrament and the like; to which he gave ſuch judicious and reaſonable Anſwers, as non-pluſs'd and confounded his Adverſaries, and after diſputed with them before the King; yet all availed not, though Dr. *Cranmer* by this time was inſtalled Archbiſhop of *Canterbury*, for the Trouble of this good Man held along time; *Gardiner* Biſhop of *Wincheſter* being all the while his mortal Enemy, putting a wrong Conſtruction on the Scriptures to his Prejudice. However, Mr. *Lambert*, all along confuted him and others, yet the Clergy having incenſed the King againſt this godly Man, though he had heard his weighty Arguments and Reaſons, he gave way to his Condemnation, though he writ to him learnedly, during his being a Priſoner at *Lambeth*-Houſe, to ſatisfy him, if it had been poſſible, that he would hold no Opinion contrary to the true meaning of the Word of God, and particularly in Relation to the Sacrament; concerning which he writ a learned Treatiſe to the King; yet he ſo little regarded it, that being preſent at his laſt Examination and Diſputation, he ſaid, *What, ſay'ſt thou*, Lambert, *after* all

all theſe great Labours thou haſt taken upon thee, and all the Reaſon and Inſtruction of theſe learned Men, art thou not yet ſatisfied? Wilt thou live or die? What ſay'ſt thou? thou haſt thy free Choice. To which he meekly replied, *I commend my Soul into the Hands of God, but my Body I wholly ſubmit and yield to your Majeſty's Clemency.* Then ſaid the King haſtily, *If you do commit yourſelf unto my Judgment, you muſt die:* And thereupon commanded *Cromwell*, the Lord Chancellor, to read the Sentence; and ſo in a little time he went cheerfully to the Martyrdom in *Smithfield*, where the Fire being ill made on Purpoſe, through the Malice of Biſhop *Gardiner*, to prolong his Torments, his Legs were burned to the Stumps, whilſt his upper Parts were but ſlightly touched by the Flame. (Two Men with Pikes, as had been ordered, holding him upon each Side to keep him from falling.) When at laſt, lifting up his Hand, his Fingers all flaming, towards Heaven, with a cheerful Voice he cried out, *None but* Chriſt! *None but* Chriſt! And ſo he gave up the Ghoſt.

The Lives of *John Maundrel*, *Will. Coberly* and *John Spicer*.

JOHN MAUNDREL, the Son of *Robert Maundrel*, a Farmer of *Road*, in *Wiltſhire*, was from his Childhood brought up in Huſbandry, and after he came to Man's State, did abide and dwell in a Village called *Beckampton*, in the Pariſh of *Kevel*, where he had a Wife and Children. After

the

the Scripture was tranſlated into *Engliſh* by *William Tindal*, he became a diligent Hearer, and a fervent Embracer of God's true Religion, ſo that he delighted in nothing ſo much, as to hear and ſpeak of God's Word; never being without the New Teſtament about him, although he could not read himſelf. But when he came into any Company that could read, his Book was always ready. He had a very good Memory, ſo that he could recite by Heart moſt Places of the New Teſtament. His Converſation and living was very honeſt, and he was very charitable.

In the Days of King *Henry* VIII. *John Maundrel* was brought before Dr. *Trigonion* at *Edyngton* Abbey, in *Wiltſhire*; where he was accuſed that he had ſpoken againſt the Holy Water and Holy Bread, and ſuch like Ceremonies; and for the ſame did wear a white Sheet, bearing a Candle in his Hand about the Market, in the Town of the *Devizes*: Nevertheleſs, his Fervency did not abate, but by Gods merciful Aſſiſtance he took better hold of the Truth.

In the Days of Queen *Mary*, when Popery was reſtored again, and God's true Religion put to Silence, *Maundrel* left his own Houſe, and departed into *Glouceſterſhire*, and into the North-part of *Wiltſhire*, wandring from one to another to ſuch Men as he knew feared God. As a Servant he kept Cattle awhile for *John Bridges* at *Kingſwood*; but after a while he returned to his Country, and coming to the *Devizes* to a Friend of his, he had Talk of returning Home to his Houſe. The other exhorted him by the Words of Scripture, to fly from one City to another. He replied again in the Words of the *Apocalypſe* of them that be fearful,

and

nd ſaid, that he needs muſt go Home, and ſo he did. Where he with one *Spicer* and *Coberly* uſed at times o reſort and confer together.

At length upon a *Sunday*, they agreed together o go to Church at *Kevel*, where *Maundrel* and the ther two, ſeeing the Pariſhioners in the Proceſſion worſhip the Idol there carried, adviſed them to eave the ſame, and to return to the living God.

After this, the Vicar came into the Pulpit, who here being about to read his Bederoll, and to pray for the Souls in Purgatory; *John Maundrel* ſpeaking with an audible Voice, ſaid, that was the Pope's Pinfold, the other two affirming the ſame. After which, by Commandment of the Prieſt they were had to the Stocks, till Service was done, and then were brought before a Juſtice of Peace, and the next Day carried to *Saliſbury*, and preſented before Biſhop *Capon*, and *W. Jeffrey*, Chancellor of the Dioceſe. By whom they were impriſoned, and oftentimes examined of their Faith. At the laſt Examination the Chancellor accompanied with the Sheriff of the Shire, and other Popiſh Prieſts in the Pariſh Church of *Fiſherton Anger*, demanded how they believed.

They anſwered as Chriſtian Men ought to believe; and firſt they ſaid, they believed in God the Father, and in the Son, and in the Holy Ghoſt, the 12 Articles of the Creed, the Holy Scripture from the firſt of *Geneſis*, to the laſt of the *Apocalypſe*.

But that Faith the Chancellor would not allow; wherefore he oppoſed them in particular Popiſh Articles, which they denied. Then the Chancellor read their Condemnation, and ſo delivered them

to

to the Sheriff. Then ſpake *John Spicer*, ſa
Oh, Mr. Sheriff, now muſt you be their Butcher,
you may be guilty alſo with them of innocent Blood b
the Lord. This was the 23d of *March*, 1556;
the next Day they were carried out of the Com
Goal to a Place betwixt *Saliſbury* and *Wilton*, w
were two Poſts ſet for them to be burnt at. C
ing to the Place, they kneeled down, and r
their Prayers ſecretly together, and then being
cloathed to their Shirts, *John Maundrel* ſpake
a loud Voice, *Not for all* Saliſbury. Which
People judged to be an Anſwer to the Sheriff, w
offered him the Queen's Pardon if he woul
cant. And after that in like manner ſpake
Spicer, ſaying, *This is the joyfulleſt Day that*
I ſaw. Thus were they three burnt at two Sta
where moſt conſtantly they gave their Bodi
the Fire, and their Souls to the Lord, for T
mony of his Truth.

The Life of *Joyce Lewis*.

JOYCE LEWIS, a Gentlewoman that
delicately brought up in the Pleaſures o
World, having Delight in gay Apparel, and
Fooliſhneſs with which moſt Part of the Ge
folks of *England* are infected. She was ma
firſt to one *Appleby*, and afterward to *Th*
Lewis of *Manceter*. In the Beginning of Q
Mary's Reign ſhe went to Maſs as others did,
when ſhe heard of the burning of that godly

by *Laurence Sanders*, ſhe began to take more heed to the matter, and enquired earneſtly of ſuch as ſhe knew feared God, the Cauſe of his Death: When ſhe perceived it was becauſe he refuſed to receive the Maſs, ſhe began to be troubled in Conſcience, and waxed very unquiet. Her Houſe was hard by Mr. *John Glover*'s, a Man of bleſſed Memory, and a ſingular Example of his unfained Godlineſs and manifold Troubles which he ſuffered for the Goſpel, ſhe therefore oftentimes reſorted to him, and deſired him to tell her the Faults that were in the Maſs, and other things that at that time were urged as neceſſary to Salvation.

He perceiving ſhe had a Deſire to know the Truth, inſtructed her in the ways of the Lord, and reproved her, for that ſhe delighted in the Vanities of this World ſo much. By the godly Counſel given by him, ſhe began to wax weary of the World, thoroughly ſorrowful for her Sins, being inflamed with the Love of God, deſirous to ſerve him according to his Word, propoſing alſo to flee from thoſe Things which did diſpleaſe the Lord her God. And becauſe ſhe had learned the Maſs to be evil and abominable, ſhe began to hate it. And when at a time ſhe was compelled by the Furiouſneſs of her Huſband to come to the Church, when the Holy Water was caſt, ſhe turned her Back towards it, and ſhewed herſelf to be diſpleaſed with their blaſphemous Holy Water, injurious to the Blood of *Chriſt*. Whereupon ſhe was accuſed before the Biſhop for the deſpiſing of their Sacramentals.

Afterwards the ſaid *Lewis* with his Wife, were commanded to appear before the Biſhop of *Litchfield* and *Coventry*. *Lewis* ſubmitted himſelf, and

gave an Hundred Pound Bond to bring her again at a Month's end, and ſo they were both let go.

When they came to their own Houſe, Mrs. *Lewis* gave herſelf to diligent Prayer, and invocating of the Name of God, reſorting continually to the above-named Man of God, Maſter *John Glover*, who did moſt diligently inſtruct her with God's Word, willing her in any caſe not to meddle with that Matter in reſpect of Vain-glory, or to get herſelf a Name, ſhewing her the great Dangers ſhe was like to caſt herſelf in, if ſhe ſhould meddle in God's Matter, otherwiſe than Chriſt doth teach.

When the Month was almoſt expired, and the Time at Hand that ſhe ſhould be brought before the Biſhop, her Huſband being advertiſed by Mr. *Glover* and others, to ſeek ſome Ways to ſave her, or to forfeit the Money, rather than caſt his own Wife into the Fire: He anſwered, he would not looſe or forfeit any thing for her; and ſo he carried her to the Biſhop, where ſhe was examined, and being found conſtant, ſhe was ſent to a very lothſome Priſon.

Being thus kept in Priſon, and oftentimes examined, and ever found ſtedfaſt, at length ſhe was brought to Judgment, and pronounced an Heretick, worthy to be burned.

After her Condemnation, ſhe continued a whole twelve Month in Priſon. All that time her Behaviour was ſuch both in Words and Deeds, that all they, that had any Spark of Godlineſs or Honeſty, did greatly lament her Caſe, that ſhe ſhould be put to Death. When the time drew near which God had appointed for her Deliverance, ſhe deſired certain of her Friends to come to her, with whom, ſhe conſulted how ſhe might behave herſelf, that her

her Death might be more glorious to the Name of God, comfortable to his People, and alſo moſt diſcomfortable unto the Enemies of God. "As for Death, ſaid ſhe, I do not greatly care; when I behold the amiable Countenance of Chriſt my dear Saviour, the ugly Face of Death doth not greatly trouble me."

In the Evening, before the Day of her Suffering, two of the Prieſts of the Cloſe of *Lichfield*, came to the under Sheriff's Houſe where ſhe lay, and ſent Word to her by the Sheriff, that they were come to hear her Confeſſion; for they would be ſorry ſhe ſhould die without. She ſent them Word again, ſhe had made her Confeſſion to Chriſt her Saviour, at whoſe Hands ſhe was ſure to have Forgiveneſs of her Sins. As concerning the Cauſe for the which ſhe ſhould die, ſhe had no Cauſe to confeſs that, but rather to give unto God moſt humble Praiſe, that he did make her worthy to ſuffer Death for his Word.

All that Night ſhe was wonderfully cheerful and merry, with a certain Gravity, inſomuch that the Majeſty of the Spirit of God did manifeſtly appear in her, who expell'd the Fear of Death out of her Heart; ſpending the Time in Prayer, reading and talking with them that were purpoſely come unto her, to comfort her with the Word of God.

About three of the Clock in the Morning, *Satan* (who never ſleepeth, eſpecially when Death is at Hand) began ſhooting at her that fiery Dart, the which he is wont to do againſt all that are at Defiance with him, queſtioning with her, how ſhe could tell that ſhe was choſen to eternal Life, and that Chriſt died for her. With this Suggeſtion when he was troubled, they that were about her did

counſel her to follow the Example of *Paul*, *Gal.* ii. where he ſaith, *Which hath loved me, and given himſelf for me.* By theſe and like Perſuaſions, and eſpecially by the comfortable Promiſes of Chriſt, brought out of the Scripture, Satan was put to Flight, and ſhe was comforted.

About Eight of the Clock, Mr. Sheriff came to her into her Chamber, ſaying theſe Words, *Mrs.* Lewis, *I am come to tell you it is the Queen's Pleaſure that you ſhall live no longer but one Hour in this World; therefore prepare yourſelf.* At which Words, ſo groſly uttered, and ſo ſuddenly, ſhe was ſomewhat abaſhed. But recovering herſelf, ſhe ſaid, *Mr.* Sheriff, *your Meſſage is welcome to me, and I thank my* God, *that he will make me worthy to adventure my Life in his Quarrel.*

An Hour after ſhe was brought through the Town, a great Number of People being preſent, ſhe being led by two of her Friends. When ſhe was brought to the Place of Execution, ſhe prayed three ſeveral Times, and deſired God moſt inſtantly to aboliſh the idolatrous Maſs, and to deliver this Realm from Papiſtry (at the End of which Prayers the moſt Part of the People cried, *Amen.*)

When ſhe was tied to the Stake with the Chain, ſhe ſhewed ſuch a Chearfulneſs, that it paſſed Man's Reaſon, being ſo well coloured in her Face, and being ſo patient, that the moſt Part of them that had honeſt Hearts lamented, and even with Tears bewail'd the Tyranny of the Papiſts. When the Fire was ſet upon her, ſhe neither ſtruggled nor ſtirred, but only lifted up her Hands towards Heaven, being dead very ſpeedily; for the Under-Sheriff at the Requeſt of her Friends had provided

ſuch

ich Stuff, by which ſhe was ſuddenly diſpatched ut of this miſerable World.

The Life of *Cecily Ormes.*

CECILY ORMES, Wife of *Edmund Ormes*, Worſtead-Weaver, in St. *Laurence*-ariſh in *Norwich*, being about the Age of Thirty-wo, was taken up *July* 5, 1557, at the Death of *imon Miller* and *Elizabeth Cooper*, in a Place called *ollard's-Pit*, without *Biſhopſgate*, *Norwich*, for ying that ſhe would pledge them of the ſame Cup at they drank of. When ſhe came before the hancellor, he aſked her what ſhe ſaid unto the acrament of Chriſt's Body. She ſaid, ſhe believed at it was the Sacrament of the Body of Chriſt. ea, ſaid the Chancellor, but what is that that the rieſt holdeth over his Head? She anſwered it is read; and if you make it any better, it is worſe. t which Words the Chancellor ſent her to the iſhop's Priſon, with many threatning Words.

This *Cecily Ormes* was a very ſimple Woman, ut yet zealous in the Lord's Cauſe. A Twelve-onth before ſhe was taken, ſhe had recanted, but ever after was ſhe quiet in Conſcience, until ſhe as utterly driven from all their Popery. Between e time that ſhe recanted, and that ſhe was taken, e had gotten a Letter made to give to the Chan-ellor, to let him know that ſhe repented her Re-antation from the bottom of her Heart, and would ever do the like again while ſhe lived. But before e exhibited her Bill, ſhe was taken and ſent to riſon.

The

The 23d Day of *July* ſhe was called before the Chancellor again, who offered her, if ſhe would go to the Church and keep her Tongue, ſhe ſhould be at Liberty, and believe as ſhe would. But ſhe told him ſhe would not conſent to his wicked Deſire, do with her what he would; for if ſhe ſhould, ſhe ſaid, God would ſurely plague her. Then, the Chancellor told her, he had ſhewed more favour to her, than ever he did to any, and that he was loth to condemn her, conſidering that ſhe was an ignorant, unlearned, and fooliſh Woman. But ſhe not weighing his Words, told him if he did, he ſhould not be ſo deſirous of her ſinful Fleſh, as ſhe would (by God's Grace) be content to give it in ſo good a Quarrel. Then roſe he and read the Sentence of Condemnation againſt her, and delivered her to the Sheriffs of the City, who immediately carried her to the *Guild-hall* in *Norwich*, where ſhe remained until her Death.

She was burnt the 23d of *September*, between Seven and Eight o'Clock in the Morning. When ſhe came to the Stake, ſhe kneeled down, and made her Prayers to God; that being done, ſhe roſe up and ſaid, *Good People, I believe in God the Father, God the Son, and God the Holy Ghoſt, three Perſons and one God.*

This do I not, nor will I recant; but I recant utterly from the Bottom of my Heart the Doings of the Pope *of* Rome, *and all his* Popiſh *Prieſts and Shavelings. And good People, I would you ſhould not think of me, that I believe to be ſaved in that I offer myſelf here unto the Death of the Lord's Cauſe, but I believe to be ſaved by the Death and Paſſion of* Chriſt, *and this my Death is, and ſhall be a Witneſs of my Faith unto you all here preſent. Good People, a*

many

ny of you as believe as I believe, pray for me.
hen ſhe came to the Stake, and laid her Hand on
and ſaid, *Welcome the Croſs of* Chriſt. Then
ter ſhe had touched it with her Hand, ſhe came
d kiſſed it, and ſaid, *Welcome the ſweet Croſs of*
hriſt, and ſo gave herſelf to be bound thereto.
fter the Tormentors had kindled the Fire to her,
e ſaid, *My Soul doth magnifie the Lord, and my*
pirit rejoiceth in God my Saviour; and in ſo
ying, ſhe ſet her Hands together right againſt her
reaſt, caſting her Eyes and Head upward, and ſo
ood, heaving up her Hands by little and little, till
e very Sinews of her Arms broke aſunder, and
en they fell; but ſhe yielded her Life unto the
ord, as quietly as if ſhe had been in a Slumber,
as one feeling no Pain.

The Life of *Thomas Hudſon.*

THOMAS HUDSON, was of *Aileſham* in *Norfolk*, by his Occupation a Glover, very honeſt poor Man, having a Wife, and three children, labouring always truly and diligently in his Vocation, being of thirty Years of Age, and bearing ſo good a Will to the Goſpel, that when Queen *Mary* came to reign, and had changed the ſervice in the Church, he, avoiding all their Ceremonies of Superſtition, abſented himſelf from his houſe, and went into *Suffolk* a long time. At laſt he returned back again to *Aileſham*, to comfort his Wife and Children, being heavy, and troubled on account of his Abſence.

When

When he came Home, and perceived his tinuance there would be dangerous, he devi make him a Place among his Faggots to hide ſelf in, where he remained all the Day, re and praying continually, for the Space of H Year, his Wife providing for him.

In the mean time came the Vicar of the T named *Berry*, one of the Biſhop's Commiſſari very evil Man, and enquired of *Hudſon*'s for her Huſband. She anſwered, as not kno where he was. Then *Berry* threatned to burn for that ſhe would not bewray her Huſband. W *Hudſon* underſtood it, he waxed every Day zealous than other, and continually read and Pſalms to the Wonder of many; the People o reſorting to him, to hear his Exhortations an hement Prayers.

Then *Berry* commanded to watch for him, an Conſtables underſtanding the ſame, went to him by Break of Day. When *Hudſon* ſaw come in, he ſaid, *Now mine Hour is come, We Friends, Welcome; you be they that ſhall lead Life in* Chriſt. *I thank God therefore, and the enable me thereto for his Mercies Sake.* Then took him and led him to *Berry*, who aſked firſt, where he kept his Church for four Year fore. *Hudſon* anſwered, *Whereſoever he was, was the Church.*

Doſt thou believe, ſaid *Berry*, the Maſs pu way Sins?

No, God forbid, ſays *Hudſon*; it is a pat Monſter, and a diſguiſed Puppet. At w Words *Berry* ſtamped, and ſhewed himſelf Madman.

After long Talk, *Berry*, ſeeing it booted not to perſuade him, took his Pen and Ink, and wrote Letters to the Biſhop of *Norwich*, and ſent *Hudſon* to *Norwich* to him, bound like a Thief, who went thither, as merry as ever he was at any time before. He was a Month in Priſon, where he continually read, and invocated the Name of God.

Thomas Hudſon, was condemned to be burnt the 19th of *May* 1558, and was carried out of Priſon to a Place without *Biſhopſgate* at *Norwich*, called *Lollards-Pit*, to ſuffer together with two others. Being all there, they made their humble Petitions unto the Lord. That being done, they roſe and went to the Stake, and ſtanding all there with their Chains about them, immediately *Hudſon* came forth from them under the Chain, to the great Wonder of many; whereby divers feared and greatly doubted of him. But his two Companions at the Stake cried out to comfort him, exhorting him in the Bowels of Chriſt to be of good Chear. But *Hudſon* felt more in his Heart and Conſcience than they could conceive; for he was full of Dolour and Grief of Mind, not for his Death, but for Lack of feeling of his Chriſt; and therefore being very ſorrowful, he humbly fell down upon his Knees and prayed vehemently and earneſtly unto the Lord, who at laſt (according to his old Mercies) ſent him Comfort, and then he roſe with great Joy, as a Man new changed even from Death to Life, and ſaid;

Now I thank God I am ſtrong, and care not what Man can do to me. So going to the Stake to his Fellows again, they all ſuffered moſt joyfully and conſtantly.

The Life of *Roger Holland.*

ROGER HOLLAND, a *Merchant-Taylor*, of *London*, was an Apprentice with one Mr. *Kempton*, in *Watling-Street*. He cauſed much Trouble to his Maſter: For he gave himſelf to Riot, as Dancing, Fencing, Gaming, Banqueting, and wanton Company; and beſides all this, he was a ſtubborn and an obſtinate Papiſt.

His Maſter, notwithſtanding this, putting him in Truſt with his Accompts, he had received for him thirty Pounds, and falling into ill Company, loſt every Groat at Dice, and not knowing which Way to anſwer it, he purpoſed to convey himſelf, either into *France* or *Flanders*.

Having determined thus with himſelf, he made known his Deſign to an ancient and diſcreet Maid, which profeſſed the Goſpel, and at all times much rebuked the wilful and obſtinate Papiſtry, as alſo the licentious Living of this *Roger Holland*.

The Maid conſidering that it might be his utter Undoing, bid him ſtay, and having ſome Money by her, ſhe brought him thirty Pounds, ſaying, *Roger*, here is the Money; I will let thee have it; but ſince I do thus much for thee, thou ſhalt promiſe me to refuſe all lewd and vile Company, all Swearing and ribaldry Talk; and if ever I know thee play at either Dice or Cards, then will I ſhew this to my Maſter. And thou ſhalt promiſe me to reſort every Day to the Lecture at *Alhallows*, and the Sermon at *Pauls* every *Sunday*, and to caſt away all thy Books of Papiſtry and vain Ballads, and read the

the Scriptures, calling unto God ſtill for his Grace to direct thee in his Truth, deſiring him to pardon thy former Offences, and not to remember the Sins of thy Youth; and even be afraid to break his Laws. Then ſhall God keep thee, and ſend thee thy Heart's Deſire.

After this, within one half Year, God wrought ſuch a Change in this Man, that he became an earneſt Profeſſor of the Truth, and deteſted all Papiſtry and evil Company; ſo that he was in Admiration to all that had ſeen his former Life.

Then he repaired into *Lancaſhire* unto his Father, and carried divers good Books with him, and beſtowed them upon his Friends, ſo that his Father and others began to taſte of the Goſpel; and in the End his Father gave him the Sum of Fifty Pounds.

Then he repaired to *London* again, and came to the Maid that lent him the Money, and ſoon after married her; and having a Child by her, he cauſed it to be baptized in his own Houſe: And being gone into the Country to convey the Child away, that the Papiſts ſhould not have it in their anointing Hands, *Bonner* cauſed his Goods to be ſeized upon, and moſt cruelly uſed his Wife.

After this he remained cloſely in the City, and in the Country in the Congregations of the Faithful, until the laſt Year of Queen *Mary*. Then he (with Six others) were taken and brought to *Newgate* upon *May-day*, 1558.

Being called before *Bonner* and others to be examined, he ſaid, *It is not unknown unto my Maſter, whom I was Apprentice withal, that I was of your blind Religion, and therein obſtinately remained,*

until the latter End of King Edward, *having that Liberty under your Auricular Confeſſion, that I made no Conſcience of Sin, but truſted in the Prieſts Abſolution. Lechery, Swearing, and all other Vices I accounted no Offence of Danger, ſo long as I could for Money have them abſolved. So ſtraitly did I obſerve your Rules of Religion, that I would have Aſhes upon* Aſh-Wedneſday, *though I had uſed never ſo much Wickedneſs at Night. And albeit I could not of Conſcience eat Fleſh upon the* Friday, *yet in Swearing, Drinking, or Dicing all the Night long, I made no Conſcience at all. And thus was I brought up, and herein have I continued till now of late, that God hath opened the Light of his Word, and called me by his Grace to Repentance of my former Idolatry and wicked Life. Yet theſe my Friends, which are not clear in theſe notable Crimes, think the Prieſt with his Maſs can ſave them, though they blaſpheme God, and keep Concubines beſides their Wives, as long as they live.*

As for the Unity which is in your Church, what is it elſe but Treaſon, Murther, Poiſoning one another, Idolatry, Superſtition, Wickedneſs? What Unity was in your Church, when there were three Popes at once? Here he was interrupted, and the Biſhop ſaid, Roger, *Theſe Words are very Blaſphemy; therefore, Keeper, take him away.*

After he had been examined again and again, and ſtill continued ſtedfaſt in the Truth, *Bonner* read his Sentence of Condemnation to be burned.

Then ſaid *Holland, Even now I told you that your Authority was from* God, *and by his Sufferance; and now I tell you,* God *hath heard the Prayer of his Servants, which hath been poured forth with*

Tears

Tears for his afflicted Saints; and this I dare be bold in God *to ſpeak (which by his Spirit I am moved to ſay) that he will ſhorten your Hand of Cruelty: And this ſhall you in ſhort time well perceive, my dear Brethren, to be moſt true. For after this Day, ſhall there not be any by him put to the Trial of Fire and Faggot in* Smithfield, *for the Teſtimony of the Goſpel:* Which likewiſe came to paſs.

After theſe Words ſpoken, ſaid *Bonner*, Roger, *thou art, I perceive, as mad in theſe thy Hereſies as ever was* Joan Butcher. *In Anger and Fume thou wouldſt become a railing Prophet. Though thou and all the ſort of you would ſee me hanged, yet I ſhall live to burn, yea, I will burn all the ſort of you, that come into my Hands, that will not worſhip the bleſſed Sacrament of the Altar, for all thy Pratling*; and ſo he went his Way.

Then he began to exhort his Friends to Repentance, and to think well of them that ſuffered for the Teſtimony of the Goſpel; and with that the Biſhop came back, charging the Keeper that no Man ſhould ſpeak to them without his Licence, and if they did, they ſhould be committed to Priſon.

The Day being come that he ſhould ſuffer, ſix others were brought to ſuffer with him: The People cried out, deſiring God to ſtrengthen them; and they likewiſe ſtill prayed for the People, and the Reſtoring of God's Word. At length *Roger* embracing the Stake, and the Reeds, ſaid theſe Words.

Lord I moſt humbly thank thy Majeſty, that thou haſt called me from the State of Death, unto the Light of thy Heavenly Word, and now unto the Fellowſhip of

of thy Saints, that I may ſing and ſay, Holy, h holy, Lord God of Hoſts. Lord into thy Han commit my Spirit. Lord bleſs theſe thy People, ſave them from Idolatry. And ſo he ended his L looking up into Heaven, praying and praiſing C with the reſt of his Fellow-Saints.

ADDITI

ADDITIONAL LIVES OF SEVERAL OTHER MARTYRS, AND GODLY PERSONS.

The MARTYRDOM of *SALOMANA*, and her *Seven Sons*.

AFTER *Antiochus Epiphanes* had deſtroyed the Temple of *Jeruſalem*, he alſo endeavoured to force the *Jews* to forſake the Law of God, and to commit Idolatry, and offer Sacrifice to Idols, and eat Swine's Fleſh, which they ſo much abhorred. Among the reſt that ſuffered under his bloody Cruelty, were ſeven young Men with their Mother *Salomana*; theſe he commanded to be brought before him; which was done accordingly.

The

The Tyrant ſeeing theſe Sons and their Mother together, he ſpake to them in this Manner, *I wiſh you all Happineſs, O excellent young Men, for ſo both the Comelineſs of your Perſons, and Nobility of your Birth perſuade me you are: I deſign not only to exalt you to Honour and Dignity, but alſo to encreaſe your Riches and Poſſeſſions, if you will but forſake and contemn the fooliſh Superſtitions, and vain Belief of your Countrymen, and embrace our Religion; but if you refuſe this, I will deviſe ſuch Torments as by lingring and painful Deaths ſhall deſtroy you.*

And to terrify them the more, he commanded the Inſtruments of Torment and Cruelty to be preſented to their View; ſuch as Wheels, Rods, Hooks, Racks, Caldrons, Cages, Gridirons, as alſo Engines to torment the Fingers and Hands; with Gaunlets, Awls, Frying-Pans, and many other terrible Devices for Torture. When they had looked on them, the Tyrant *Antiochus* ſaid,

Conſider, Young Men, to do what I command you: for ſuppoſing it to be ſinful which I enjoin you, yet it is no Sin in you, becauſe you do it not with a good will, but upon Force and Compulſion.

But the young Men being inflamed with a Spirit of Zeal and Courage, contemned the Torments he had prepared, and deſpiſed both the Flatteries and Threats of the Tyrant; boldly denying to eat Swines Fleſh upon any Account whatſoever; and ſpeaking to him in this Manner.

Wherefore, doſt thou threaten and perſecute us that are innocent? We fear not Death, we deſire to die: but yet as long as Life doth laſt, we are fully reſolved to keep that Law which God commanded us, and Moſes *hath delivered unto us; therefore, do not endeavour to ſeduce us by pretending Love and Kind-*

neſs

neſs to us. The Grace and Favour thou offereſt us is more diſtaſtful to us than thy Puniſhments. We are armed againſt Death, we ſlight and contemn it, and neither value thy Threats nor Promiſes; having learned of our Maſter Eleazor *to deſpiſe both. And now ſince thou haſt found ſuch Conſtancy and Courage in an old Man, why ſhould'ſt thou imagine to find ſuch Weakneſs and Puſillanimity in us that are young and ſtrong? We are reſolved to follow him, and tho' thou tear our Bodies in a Thouſand Pieces, yet all thy Cruelty ſhall never make us alter our Minds; for we are reſolved courageouſly and valiantly to ſuffer all for God, and then we are ſure when we leave this Earth, we ſhall be entertained in Heavenly Habitations; but thou for thy Tyranny and Cruelty upon innocent Souls, ſhalt certainly be caſt into everlaſting Torments.*

The Tyrant being greatly enraged, that neither Promiſes nor Threats would prevail upon them, commanded them all to be beaten, and then cauſed *Maccabeus*, the eldeſt of the Seven Brethren, to be ſtripp'd naked, and ſtretch'd upon the Rack, with his Hands bound behind him, and to be moſt cruelly beaten; who ſuffered his Torments with ſo great Patience, that he even wearied his Tormentors. Being taken off the Rack, he was bound upon a Wheel, and a great Weight was hanged at his Feet, ſo that he was ſtretched round about the Wheel in ſo violent a manner, that his Sinews broke aſunder, and his Entrails burſt out; yet in the midſt of his moſt extream Torments, he never ceaſed all the while to call upon God. And ſeeing the Tyrant, who was a Spectator of theſe cruel Tortures, *Maccabeus* is ſaid to have took Courage, and ſpoke to him in this Manner:

Cruel Tyrant, thou knoweſt that I whom thou now doſt torment, am no Villain nor Impoſtor, nor Murtherer; but one that only deſires to do righteouſly and juſtly, and to keep the Laws and Commandments of my God. But the Tormentors themſelves interrupting him, and taking Compaſſion of his Miſeries, entreated him to take Pity on himſelf before it were too late, and to ſubmit to the King's Pleaſure. To whom he anſwered, *Your tormenting Wheels are not ſo dreadful as to force me by their Cruelty to forget my eternal Happineſs, on which my Mind is fixed. You may tear and rend this Fleſh of mine, you may roaſt it at the Fire, you may torture and torment every Member of my Body with a ſeveral Cruelty, if you think fit; yet after all, through the Strength of God aſſiſting me, you ſhall never force me to commit any Wickedneſs or Impiety.*

While he was ſpeaking a Fire was kindled, and he bound as he was upon the Wheel, was thrown into it, where he endured very exquiſite Torment, yet was he ſtill conſtant in his Mind and Soul; and from amidſt the Flames called out to his Brethren: "Learn of me my beloved Brethren, an Example "of invincible Patience and Courage; and thereby "be encouraged to deſpiſe the alluring Temptations "of this World, and reſolve rather to obey *God* "and his Laws, than the Will of this Tyrant, "knowing that our *God* can quickly humble the "Proud and Mighty, and as ſoon exalt the Lowly "and Dejected."

As he thus ſpake, he was taken out of the Flame, and his Skin was flead off from him while he was alive, and his Tongue pulled out of his Mouth; laſtly he was put into a Frying-Pan red hot, where he preſently expired.

After

After him the ſecond Brother called *Abner* was halled before the King, who without aſking him to recant, cauſed all his Inſtruments of Torture to be ſhewed to him, thereby if poſſible to terrify and affright him; but he being not in the leaſt moved or concerned at them, boldly denied to eat of the Swines Fleſh: Upon which his Hands were immediately chained together; and ſo being halled up by them, his Skin was flead off his Body down to his Knees, ſo that his Entrails appeared: He was then thrown to be torn in pieces and devoured by a fierce and cruel Leopard; but the Beaſt coming toward him, and only ſmelling to him, forgot his native Cruelty, and turning his Head away, would not touch him, which the Tyrant obſerving, was the more enraged, and the Martyr the more encouraged to Conſtancy, crying out aloud, *O how pleaſant is this Death to me, though I ſuffer it with all Manner of Torments, ſince it is for the Sake of* God, *that I endure them, and that I am certainly perſuaded I ſhall receive an eternal Reward in Heaven, for all my Sorrows and Miſeries. Inflict therefore, O Tyrant, thy greateſt Tortures upon me; they are all rather Pleaſure than Pain unto me. I am more willing to ſuffer than thou canſt be to torment me, yea in my ſuffering I am leſs tormented than thyſelf; for I endure all theſe Cruelties for Virtue and Goodneſs, and for obſerving the Laws and Commandments of my* God, *who will certainly recompence me; but thou by the juſt Judgment of God ſhalt be pluck'd from thy Throne and utterly deſtroyed. Thou art now tormented in tormenting me, being even conſumed with Rage and Vexation, that all thy Cruelty hath no Effect upon me; and be aſſured thou ſhalt not eſcape the righteous Judgment of* God, *but ſhalt*

certainly endure thoſe everlaſting Torments, wh are prepared for ſuch wicked impenitent Wretches thyſelf. Thus remaining conſtant and immovea in the midſt of his Torments, he yielded up Soul to *God* in the Flames.

Then *Machir* the third Son was brought forth, a exhorted not to perſiſt in his Opinion, but avoid t Puniſhment and Death which was before his Ey but he anſwered, *One Father begot us, one Mot bare us, one Maſter inſtructed us, and we are of one Mind, one Belief, and one firm Perſuaſi therefore prolong not the time by your vain Dehor tions: for I came not hither to talk but to ſuf Torment this Body as you pleaſe, yet know you h have no Power over my Soul.* The Tyrant ma ſee that theſe Brethren did rather encourage ſtrengthen each other, by ſuffering ſo couragiou ordered a large Globe to be brought, unto wh he cauſed this holy Martyr to be cloſe bound at which was done with ſuch Violence, that all Bones were diſplaced and put out of Joint: Wh withal he was not in the leaſt diſmayed. T the Skin of his Head and Face was flead off; a this he was put upon the Wheel, but he could well be rack'd any worſe, ſince already his B were all diſjointed and ſeparated from each o in a moſt miſerable Manner, the Blood iſſuing f all Places abundantly: And now perceiving Life juſt drawing to an End, looking upon *A chus*, he ſaid, *We endure all theſe Torments for Love of our God and his Law, but thou ſhalt be demned to everlaſting Pains.* Upon theſe W his Tongue was pluck'd out, and he was caſt the Frying-Pan; where amidſt his Torment gave up the Ghoſt.

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Next came *Judas* the fourth Brother, whom the People earneſtly intreated to obey the King's Command; but he with an undaunted Courage ſaid, "Neither your Fire nor Torments ſhall prevail upon me, to make me forſake the Law of *God*. I denounce unto thee, O Tyrant, Deſtruction and Overthrow; but to ſuch as believe, Salvation. Make Trial therefore of my Faith, and ſee if that *God* will forſake me, who in everlaſting Arms hath received my dear Brethren that are gone before."

The Tyrant hearing him ſpeak thus was extreamly enraged, and leaping off his Seat, was reſolved to be himſelf the Tormentor of this Martyr; and, therefore, commanded his Tongue to be immediately cut out: But he nothing at all terrified, ſaid thus to *Antiochus*;

"This Cruelty of thine, ſhall nothing avail thee, neither ſhall all thy Torments prevail againſt me; for though I have no Tongue, yet our God can hear our Sighs and Groans and ſecret Ejaculations; and though we utter no Words to him, he knoweth the Wants and Neceſſities of thoſe that love him and ſerve him with Sincerity and Purity of Soul; cut out my Tongue yet thou can'ſt never touch my Mind, nor ſhalt ever conquer it while Life remaineth: Inflict therefore, what Puniſhment thou wilt upon me, it will but increaſe my Reward in Glory, but to thee it will be the Cauſe of more great and intollerable Pains, out of which thou ſhalt not long eſcape unpuniſhed."

When he had ſpoken thus, his Tongue was cut out of his Mouth, and he was bound to a Stake, and beaten with Ropes ends, till the Colour of his Face

became

became dead and wan; yet he patiently endured all: Being taken from thence, he was put upon the Wheel, and there moſt cruelly rack'd; and praying for his Conntrymen, he entred triumphantly into eternal Glory.

Then *Arbas* the fifth Brother, voluntarily offered himſelf to the Slaughter, and ſpake in this Manner to the King; " Behold, I come to be tor-
" mented without being forced thereunto; there-
" fore do not in the leaſt expect to alter my Mind:
" The Blood of my four innocent Brethren, whom
" thou haſt cruelly murthered, hath already con-
" demned thee to everlaſting Pains; and by thy
" tormenting me thine own Torments ſhall be en-
" creaſed. Tell me, thou bloody Wretch, for
" what Offence doſt thou puniſh us? What Im-
" piety have we done? This is all thou canſt alledge
" againſt us, That we honour *God* our Creator,
" that we live righteouſly and juſtly, according to
" his Laws; and therefore when thou commandeſt
" us contrary thereunto, we do not fear nor value
" either thy Threats or Torments, but rather
" reckon them to be Honour and Salvation unto
" us; knowing that though no Part of our Bodies
" ſhould be free from thy Cruelty, yet we ſhall
" receive a full Recompence of Reward for our
" moſt bitter Suffering." While he thus ſpake, the Executioners, by the King's Command, took him and caſt him into a brazen Pot, and with all their Strength and Violence preſs'd him down into it. He afterward ſuffered all the ſeveral Sorts of Tortures that his Brethren had done before, and yet nothing diſmayed he ſuddenly ſtarted up in the midſt of them, and ſaid, *Cruel Tyrant, how great Bleſſings doſt thou againſt thy Will beſtow upon us? For*

for the more thou art enraged againſt us, and the more cruelly thou dealeſt with us, the more acceptable are we made in the Sight of God; *therefore it would even trouble me, if thou ſhouldſt beſtow any of thy cruel Mercy upon me; for this ſhort Affliction will obtain for me everlaſting Life and Glory: And if this temporal Death did not befal me, I could not enter into eternal Reſt.* Having ſaid this, he finiſhed his Agonies and died.

Then the Tormentors laid Hands upon the ſixth Brother, who was called *Areth*, to whom the Emperor briefly propoſed either to chuſe Honour and Advancement, or elſe to ſuffer the moſt cruel Death that could be inflicted. But the young Man ſpake boldly thus, *Although, I am younger in Years than my martyr'd Brethren, yet thou ſhalt find that my Courage and Conſtancy of Mind is not inferior to theirs; for as we were all brought up together, all inſtructed in our Religion together, ſo by the Help of* God, *we are all reſolved to die together in his Fear.* *Antiochus* being even confounded with Rage and Fury at theſe Words, commanded him to be tied up by the Heels, with his Head hanging down; then he cauſed a Fire to be kindled round about him, but yet ſo far off, that it might only roaſt him, and not burn him; and then commanded him to be prick'd and thruſt with Awls and Bodkins into ſeveral Parts of his Body, that ſo the Heat might pierce into the Wounds and increaſe his Torment; whereby the Blood, like Froth, gathered about his Head and Face; yet in the Midſt of all he thus ſpake, 'Oh Noble Battle, oh courageous War-'fare, oh unequal Strife, between Piety and Im-'piety! I do moſt willingly follow my Brethren,

that

'that as by Blood I am joined unto them, ſo by a 'glorious Death I may never again be ſeparated 'from them. They have already paſt all their Pains 'and Agonies, they have already received the Bleſ-'ſed Crown of Martyrdom, even in Deſpight of all 'their moſt malicious Enemies and Perſecutors. 'Invent, ſome new Inſtruments of Torment, for 'thoſe thou haſt already tried, are already van-'quiſh'd and overcome. Thy Fire is cold and can-'not burn us, thy Weapons are blunted, and can-'not wound our Souls; but we ſtill keep entirely 'the Law and Commandment of our *God*, who 'gives us more Courage to ſuffer, than a Tyrant 'hath to inflict Torments upon us.' As he thus ſpake, one of the Tormentors took hold of his Tongue with a Pair of burning Tongs; he was afterwards rack'd, and then thrown into the Frying-Pan, in which he joyfully expired.

The Tyrant having diſpatch'd ſix of theſe worthy young Men, there now remained only one alive with his Mother, whoſe Name was *Jacob*; who though younger in Age, yet in Courage and Conſtancy was equal with any of his Brethren: He being preſented before the Tyrant, ſeemed to move Pity and Compaſſion in him; therefore he called the Child to him, and carrying him into a Place where there were no Inſtruments of Torment, he endeavoured by enticing Words and flattering Speeches and Promiſes, to perſuade him to conſent to his Will, in ſuch like Words; *Thou may'ſt obſerve, young Man, by the Calamity of all thy Brethren, what is prepared for thee alſo, if thou diſobey my Will; deliver thyſelf therefore from theſe Torments, and inſtead of Death, I will beſtow upon thee whatever Honour and Preferment my Kingdom can afford*

afford; thou ſhalt be a Nobleman; thou ſhalt be General of my Armies; thou ſhalt be my Counſellor, yea, next unto myſelf. But *Antiochus* perceiving that the Young Man did not regard his Words, he called his Mother to him; who coming before the King, he ſpake thus unto her, 'Where are now all thy 'godly Children, thou Woman? But behold, of 'ſuch a Number, thou may'ſt yet ſave one alive; 'Adviſe, therefore, this thine only Son, ſoften his 'obſtinate Mind by wholſome Inſtruction, that 'thou mayeſt yet have one Son to be the Staff and 'Conſolation of thy old Age.'

The Mother having heard what the King had to ſay, bowed herſelf to him, and then turning to her Son, ſhe ſpake to him in the *Hebrew* Tongue (that the King might not underſtand her) in this Manner: *Comfort thy Mother, my dear Child, rejoice the Heart of thy ſorrowful Mother, who bore thee nine Months in her Womb, and ſuckled thee three Years at her Breaſt, and with great Care and Pains hath brought thee up to this Age: Conſider, dear Son, the Heavens and the Earth, and all that in them is, and remember that God Almighty created them all, and all Mankind alſo, out of nothing. Fear thou therefore only this great* God, *but never fear the Pains and Torments of this Heathen Tyrant, but imitate thy dear Brethren that are gone before, and contemn Death as valiantly as they, that ſo in the Day of Recompence I may receive you all together into everlaſting Joys in Heaven above.* As his Mother was thus admoniſhing and ſtrengthening of him, he deſired that he might be unbound, becauſe he had ſomething to ſpeak to the King; who being looſed he preſently ran to the Place where the Torments were prepared, where there was a Frying-Pan red

hot; which the Child obſerving, and remembring the Cruelty of the King toward his Brethren, he ſpake thus to him; *Cruel Tyrant, who haſt not only been moſt extreme wicked in tormenting my dear Brethren, but, if it were poſſible, haſt even excelled thyſelf in Cruelty; Wretch that thou art, who gave thee this Purple Robe of Dignity? Who exalted thee to thy Crown and Kingdom? Even that* God *whom thou in us doſt perſecute and whoſe true Servants and faithful Worſhippers thou killeſt and tormenteſt; for which Wickedneſs of thine thou thyſelf ſhalt ſuffer everlaſting Fire and Torment which ſhall never end. I confeſs thou art of higher Dignity and Authority in this World than other Men, yet thou art made of the ſame Matter that other Men are; for as all Men are born, ſo all Men muſt die alſo; and he that kills another Man ſhews, that he alſo may be killed by the ſame Means: Wherefore then doſt thou torment and deſtroy Man, who is thine own Image, and whom* God *hath created like to thyſelf? Is it becauſe thou thinkeſt that all is lawful, which thou by thy Kingly Power commandeſt to be done? Thou pulleſt out our Tongues, thou teareſt our Bodies with Fleſh-hooks, thou conſumeſt us with Fire, but know that thou ſhalt wofully anſwer for all this thy Cruelty and Injuſtice in a ſhort Time; but thoſe whom thou haſt thus tormented, are already entred into eternal Peace and Reſt: Think not that I expect any Favour at thy Hands, for I am reſolved to follow my dear Brethren, and to remain conſtant and immoveable in obſerving the Law of my God.*

When the Tyrant heard him ſpeak thus, he was furiouſly mad againſt him, and cauſed him immediately to be tormented; but his Mother ſtanding by, comforted him as much as poſſible, and with her

her loving Hands held his Head, but by the Violence of his Torture, the Blood iſſued out of his Mouth, Noſe, and all other Paſſages of his Body, till he was quite ſpent; then they cut off his Hands and Arms, yet with that little Life that remained, he lift up his Eyes to Heaven, crying out, 'O 'Lord God Almighty, be merciful unto me, and 'receive me into the Company of my dear Brethren, 'that I may be with them to all Eternity.' Then the Tyrant commanded his Tongue to be pulled out, which being done, he of his own Accord went into the fiery Frying-pan, and to the Aſtoniſhment of *Antiochus*, patiently and quietly yielded his Soul to *God*.

The worthy Mother having ſeen all her Children ſuffer ſo conſtantly in the Faith and Fear of God, ſhe rejoiced exceedingly therein, and kneeling down in the Place of Torment, deſired of God that ſhe might now alſo end her Life.

Antiochus finding the Mother as reſolved and conſtant as her Sons, commanded her to be tormented; and by his Order ſhe was ſtripped naked, and being tied up by the Hands, was moſt cruelly whipp'd; then were her Breaſts pulled off: And laſtly, ſhe being moſt willing to follow her Children, was put into the red hot Frying-pan; yet in the midſt of her moſt dreadful Agony, ſhe ſpake thus to the Spectators; 'Whilſt it was lawful for 'me I kept myſelf a Virgin, I afterwards married, 'and then I lived a chaſte and conſtant Wife; I 'have brought forth ſuch Sons as, I thank *God*, I need 'not be aſhamed of, and though by my Huſband's 'Death I was left ſomewhat comfortleſs, yet did I 'never forſake my Faith, nor the Law of *God*, for 'which I do now moſt willingly and joyfully ſuffer

' all theſe Torments.' Then lifting up her Hands and Eyes to Heaven, ſhe quietly departed to thoſe Heavenly Manſions, that are prepared above for juſt and righteous Souls.

After all theſe cruel and bloody Murthers and Tyrannies committed by *Antiochus*, by the juſt Judgment of *God* he fell mad and diſtracted, and his Bowels alſo were devoured by Worms within him; whereby he became ſo filthy and loathſome, that no body could endure to come near him, by reaſon of his abominable Stench; and ſo in this miſerable manner he gave up the Ghoſt.

The Life of BASIL.

HE was born in *Pontus*, of Chriſtian Parents; his Great Grandfather ſuffering Martyrdom for the Teſtimony of *Jeſus Chriſt*, under *Galerius Maximus*. When he was grown to Years of Diſcretion, he went to *Cæſarea*, in *Cappadocia*, where he profited much in Learning. Then he went to *Conſtantinople*, and from thence to *Athens*, and to *Antioch*; in which Places he greatly improved his Learning, often diſputing and confounding the *Arians*. His Fame being ſpread Abroad, he was ordained Deacon by *Meletius*, Biſhop of *Antioch*, and afterwards Biſhop of *Cæſarea*, by the Deceaſe of *Euſebius* his Predeceſſor.

He had not long been ſettled in that See before the Emperor *Valence*, by the Perſuaſion of the *Arians*, (whoſe Opinions he ſtrictly embraced) was prevailed

prevailed with to remove him, and put one of their Faction in his Room; but when the Emperor was on his Way, News came that his only Son was even at the Point of Death, which cauſed his Stay; as likewiſe his Wife diſſuaded him from going, by telling him of ſeveral fearful Dreams, that preſented themſelves to her Fancy, ſaying, all happened thro' his perſecuting the Chriſtians. Whereupon he ſent for *Baſil*, who coming into his Preſence, he ſpeaks to him after this manner; *If thy Faith and Opinion be true, pray that my Son die not of this Diſeaſe.* To which *Baſil* replied, *If thou wilt promiſe me to believe as I do, and if thou wilt bring the Church into Unity and Concord, paſt doubt thy Child ſhall recover.* But upon the Emperor's refuſing to conſent, he departed, ſaying, *Let God doal with the Child as to him beſt ſeemeth*, and immediately after he died.

This Emperor meeting with *Baſil*, perſuaded him to embrace the *Arian* Doctrine, promiſing to promote him to great Dignity; but he undauntedly told him, that *ſuch fair Promiſes were fit only to entice Children, but he was taught and nouriſhed by the Holy Scripture, and was ready rather to ſuffer a Thouſand Deaths, than to ſuffer one Syllable or Jot of the Scriptures to be altered.*

Whereupon the Emperor fell into a Rage, threatning to put him to Death and confiſcate his Goods; but he nothing daunted, replied, *he feared not what he could do to him, for if he put him to death, it was only to ſet him at Liberty.* The Prefect ſtanding by and hearing his Reſolution, told him *he was mad*; to whom he replied, *I wiſh I may be for ever thus mad*; whereupon he had a Nights Time allowed him to reſolve what was beſt to be done.

Next

Next Morning as he was preaching in the Church, the Emperor came in with an Intent to disturb him; but beholding the Gravity of the Man, and his modest Behaviour, he changed his Purpose, and would have presented him with a large Gift; but he mildly refused it. A while after the Prefect sending for him, commanded him to comply with the Emperor, or there was no Way for him but Death. Yet gave him a longer time to consider, but in vain; for he grew yet more and more confirmed, desiring rather to receive the Crown of Martyrdom, than to die a natural Death: Which when the Emperor perceived, he revoked his Sentence; yet at the Instance of the *Arians*, he consented to subscribe an Edict for his Banishment; but when he came to write, the Ink would make no Impression, though often tried; as also at that time such a Trembling seized his Right-Hand, that being terrified, he tore the Paper and cast it from him. So notwithstanding all the Malice of his Enemies, *Basil* died at *Cæsarea*, when he had sat Bishop there eight Years, departing this Life in the Year of Christ 370. At his Departure he uttered these Words, *Into thy Hands, O Lord, I commend my Spirit.*

He used to say of Self-Knowledge, *To know thy self is very difficult; for as the Eye can see all Things but it self, so some can discern all Faults, but their own.* Of Love, *Divine Love is a never-failing Treasure; he that hath it is Rich; and he that wanteth it is Poor.* Of the Scriptures, *It's a Physicians Shop of Preservatives against Poisonous Heresies; a Pattern of profitable Laws against rebellious Spirits; a Treasury of most costly Jewels against beggarly Elements;*

and

and a Fountain of moſt pure Water, ſpringing up to eternal Life.

The Life of Sir *John Oldcaſtle*, commonly called Lord *Cobham*.

JOHN OLDCASTLE, came of worthy Parents, an *Engliſhman*, and born in *Kent* in the Reign of *Henry* the Fourth, at whoſe Court he was brought up; and at Man's Eſtate was knighted, and for his Service in the Wars, was honoured with the Title of Lord *Cobham*; betaking himſelf to his Studies, he became very zealous for the Goſpel, and often grieved that Anti-Chriſt was ſuffered to tread it under his Feet, inſomuch that he openly reproved the Idolatrous Worſhip of the Church of *Rome*, and took the Parts of the Reformed Miniſters, eſpecially ſuch as taught *Wickliff*'s Doctrine; upon which the Papiſts endeavoured many Ways to enſnare him, and rid him out of the Way; whereupon they branded him with the Name of Heretick, and made great Complaint to the King, that he went about to innovate Religion, and ſtir up Rebellion; but the King being ſatisfied in his Fidelity gave little Heed to their Accuſations; yet they ſo far prevailed that they got his Conſent to ſummon a Council, and then the Archbiſhop of *Canterbury* addreſſed himſelf to the King, with many Complaints againſt the Lord *Cobham*, hoping by ſuch Means to caſt him out of the King's Favour, that ſo they might the boldlier proceed againſt him; but the King told them, *That he being*

one

one of his Knights, and of an honourable Family, he would himself first discourse him about his Opinion, and persuade him to return to the Romish *Church.*

The King thus satisfying the Bishop for the present, sent for the Lord *Cobham*, and desired him to be an obedient Son of the Church, and to submit to his Bishop, and confess his Error: To which he mildly answered, *You, most worthy Prince, I am always willing and ready to obey, forasmuch as I know you to be the Minister of God, bearing the Sword for the Punishment of evil Doers, and for the Praise of them that do well; unto you, next to my eternal God, I owe all Obedience, and submit all that I have unto you, being ready at all Times to do whatever you shall in the Lord command me: but as touching the Pope and his Spirituality, I owe them no Suit nor Service, knowing him by the Scriptures, to be the great Anti-Christ, the Son of Perdition, the open Adversary of* God, *and the Abomination standing in the holy Place.*

The King hearing this Christian-like Answer, dismissed him, with an Admonition to become obedient to the Church; but he utterly refusing, the King at the Importunity of the Archbishop, delivered him up to be proceeded against as he saw fit; whereupon he consulting the other Bishops, they resolved to cite him to appear at a Council at *London*, to answer to such Articles as should be objected against him: But the Bishop's Sumner coming with his Citation before his Castle of *Couling*, durst not enter the Gate without Lord *Cobham's* Leave; which not obtaining, he returned as wise as he went.

Then the Bishop hired one *John Butler*, Doorkeeper to the King's Privy Chamber, to go with his Sumner, which he did; and telling the Lord *Cob-*

ham

ham he had a Meſſage for him from the King, he got Admittance; coming to his Preſence, he told him, *It was the King's Pleaſure he ſhould obey that Proceſs:* To which he anſwered, *That he would in no Caſe conſent to the deviliſh Practices of the Popiſh Prieſts.* Upon Notice of which, the Biſhop ſent to fix the Citation upon the great Church in *Rocheſter*, not far from his Caſtle; but it was ſoon torn down by ſome of the Lord *Cobham*'s Friends, which was done three or four Times; upon whiche he excommunicated him; but he laugh'd at his Proceedings, which enraged him the more. At laſt the Lord *Cobham*, finding the Malice of the Popiſh Clergy increaſe againſt him, he went voluntarily to the King, and carried the Articles of his Belief in Writing, deſiring his Majeſty to ſuffer them to be peruſed by the learned Men of either Univerſity; and if they could any Ways prove that they were diſagreeing to the Word of God, he would ſubmit, or elſe, according to the Law of Arms, *In the Defence of his Faith, he would fight with any Man living, Chriſtian or Heathen; the King, his Royal Progeny and the Council excepted; and he would refuſe no Correction that ſhould be inflicted according to the Law of* God.

The King, not daring to diſpleaſe the Archbiſhop, permitted him to be ſummoned in his Privy-Chamber; and upon his appealing from the Archbiſhop, cauſed him to be arreſted and carried to the Tower, where he cauſed his Confeſſion to be writ over again, during his Confinement.

A while after, being brought before the Conſiſtory, the Archbiſhop proffered to abſolve him, if he would require it; but he told the Aſſembly, *He needed it not, but was there ready to make a Confeſ-*

ſion of his Faith, if ſo be they would permit him. Then he delivered it to them in Writing; but they told him, although there were many good Things contained therein, they had no Leiſure to examine them, but he muſt anſwer to the Articles; then they began to aſk him his Opinion about the Sacrament of the Altar, and Pennance; but he ſaid, *He had written his Mind in the Paper, and would not enter into Diſcourſe about thoſe Things further:* Whereupon he was remanded to the Tower.

Not long after the Council ſat again, and he was ſent for before them; when the Biſhop proffered to abſolve him, he replied, *He had never treſpaſſed againſt him, and therefore had no need of his Abſolution:* When they told him, unleſs he would recant, they would condemn him as a Heretick: He *He bid them do as they thought beſt; for,* ſaid he, *I am at a Point; that which I have written, I will ſtand to it to the Death.* Then kneeling down, he lifted up his Hands towards Heaven, and ſaid, *I ſhrive me here unto thee, O eternal and everlaſting* God. *In my frail Youth I offended thee, O Lord, by Pride, Covetouſneſs, Wrath, Uncleanneſs, and many Men have I hurt in my Anger, and committed many other horrible Sins, for which, good Lord, I aſk thee Forgiveneſs;* and ſo with Tears in his Eyes he ſtood up, and turning to the People, ſaid, *Lo, good People, for Breaking God's Laws and his holy Commandments they never yet accuſed me; but for their own Laws and Traditions they handle me moſt cruelly, and therefore they and their Laws, by God's Promiſe ſhould be utterly deſtroyed.* Then they proceeded farther to examine him, but he returned ſuch Anſwers to their Queſtions, as made many wonder at his Wiſdom; yet they proceeded to read the Bill

Bill of Condemnation againſt him as a Heretick. After which, he lifting up his Eyes towards Heaven, ſaid, *Lord God eternal, I beſeech thee of thy infinite Mercy, to forgive my Perſecutors*; after that he was ſent to the Tower.

The cruel Handling of this good Lord, much offended not only the Commons, but ſome Nobility; upon which the Biſhop drew up an Abjuration in his Name, which was rumoured, that he had recanted his Errors, and cloſed with the Church; but that was ſoon contradicted by his own Writing. He had not been in the Tower above a Month after his Condemnation, but he made his Eſcape, and fled into *Wales*, where he continued four Years, till the Death of *Henry* the Fourth; but *Henry* the Fifth coming to the Crown, the Biſhops ſo far ſolicited him, that he offered great Sums of Money to apprehend him; whereupon, either for Lucre or Spite, the Lord *Powis*, under Pretence of Friendſhip, baſely betrayed him; ſo that being brought up to *London*, the Parliament then ſitting, he was carried before the Houſe of Lords, who upon ruminating the former Proceedings againſt him, confirmed the Sentence of the *Biſhops*, *That like a Traytor, he ſhould be drawn through the Streets of* London, *to the Gallows in St.* Giles's *in the Fields, and there hanged, and afterwards burnt upon the Gallows as he hung*; which Sentence was put in Execution; but the Judgment of God ſoon overtook *Thomas Arundel*, Archbiſhop of *Canterbury*, his capital Enemy, who condemned him, for his Tongue ſwelling in his Mouth, he could not ſwallow any Food, and ſo he was ſtarved to death.

The Lord *Cobham* ſuffered Martyrdom, in the Year 1417, he was a Man of ſingular Piety, de-

ſcended of a noble and antient Family, a Man of ſuch Strength and Courage, that few durſt encounter him, and greatly beloved by his Prince, for the ſingular Services he had done him in the Wars, until ſuch Time as the Biſhops traduced him, and turned him out of Favour.

The Life of *William Thorp.*

WILLIAM THORP, Clerk, being a Priſoner in the Caſtle of *Saltwood*, for the Truth of the Goſpel, was brought before *Thomas Arundel*, Archbiſhop of *Canterbury*, and Chancellor of *England*; and ſtanding before him, the Archbiſhop ſaid; *William, I know well, that thou haſt this twenty Winters and more, travelled about buſily in the* North *Country, and in divers other Counties of* England, *ſowing about falſe Doctrine. But through the Grace of* God, *thou art now brought into my Ward, ſo that I ſhall ſequeſter thee from thine evil Purpoſe. Nevertheleſs, St.* Paul *ſaith,* If it may be, as much as in us is, we ought to have Peace with all Men. *Therefore,* William, *if thou wilt now meekly kneel down, and lay thy Hand upon a Book and kiſs it, promiſing faithfully, that thou wilt ſubmit to my Correction, and ſtand to mine Ordinance, and fulfill it duly by all thy Power, thou ſhalt yet find me gracious unto thee.* Then ſaid he to the Archbiſhop; *Sir, ſince you deem me an Heretick, and out of Belief; will you give me an Audience*

ence to tell my Belief? And he ſaid, *Yea, tell on.* Then ſaid *William Thorp* (among other Things) "I believe, That Chriſt our Saviour, ſhed out, for Man's Blood, the Blood that was in his Veins; gave his Spirit into the Hands of his Father, and ſo died for Man's Sake, upon the Croſs. And after this, I believe, That Chriſt was taken down from the Croſs and buried; and, on the third Day, by the Power of his Godhead, roſe again. And, on the Fortieth Day, aſcended up into Heaven, and there ſitteth on the Right Hand of the Father Almighty. And the Fiftieth Day, after his Up-going, He ſent the Holy Ghoſt to his Apoſtles, that He had promiſed them: And I believe, That Chriſt ſhall come to judge all Mankind, ſome to everlaſting Peace, and ſome to everlaſting Pains.

And I believe, in the Father, the Son, and in the Holy Ghoſt, That they are *one God* Almighty.

"And I believe an Holy Church, that is, All they that have been, and that now are, and always to the End of the World ſhall be, a People which endeavour to know and to keep the Commandments of *God*; dreading above all Things to offend *God*, and loving and ſeeking to pleaſe Him: And I believe, That all they that have had, and yet have, and ſhall have the foreſaid Virtues, ſurely ſtanding in the Belief of God, hoping ſtedfaſtly, continuing to their End in perfect Charity, patiently, and gladly ſuffering Perſecutions, by the Example of Chriſt, all theſe have their Names written in the Book of Life.

"And becauſe I deſire, above all Things, to be a faithful Member of Holy Church I make this

Pro-

Proteſtation, wiſhing that all Men and Women, that are now abſent, knew the ſame: I believe, That all the Old Law and New Law, given and ordained of *God*, were given and written to the Salvation of Mankind. And I believe, That theſe Laws are ſufficient for Man's Salvation: And I believe every Article of theſe Laws.

" Then the Archbiſhop ſaid unto him: I will that thou ſwear, That thou wilt forſake all the Opinions which the Sect of *Lollards* hold: Or elſe I ſay to thee, lewd *Loſſel*, by St. *Thomas* thou ſhalt be degraded, and follow thy Fellows into *Smithfield*.

" But he ſaid: Sir, I tell you at one Word, I dare not, for the Dread of *God*, ſubmit me to you, after the Tenor that you have rehearſed to me.

" After ſome farther talk *William* ſaid: Many, and eſpecially Men, that are thought to be principal Limbs of Holy Church, ſtir *God* to great Wrath; for that they call or hold them juſt Men, which are moſt unjuſt, as their vicious Words, their common Swearing, and their ſcandalous and ſhameful Works openly ſhew. And whereas, Sir, ye ſay that I have troubled *Shrewſbury*, and many other Men and Women with my Teaching: If it thus be, it is not to be wondred at by wiſe Men, ſince all the City of *Jeruſalem* was troubled at Chriſt's own Perſon, that was very *God* and Man, and the moſt prudent Preacher that ever was or ſhall be. And alſo all the Synagogue of *Nazareth* was moved againſt Chriſt, and ſo filled with Anger toward Him for his Preaching, that they roſe up and caſt Him out of their City, and led Him to the Top of the Mountain to caſt Him down headlong.

" When

" Then the Archbiſhop ſaid doſt thou think thou doſt well to preach without the Authority of a Biſhop. To this *William* replied: Sir, by Authoity of *God*'s Law, and alſo of Saints and Doctors, I learn, that It is every Prieſt's Office and Duty to preach freely, and truly, *The Word of God*, by the Bidding of Chriſt, and by the Example of his moſt holy Living; and alſo, by the Witneſſing of his holy Apoſtles and Prophets, we are bound, under full great Pain, to exerciſe us, after our Cunning and Power, (as every Prieſt is likewiſe charged of *God*) to fulfil duly, the Office of Prieſthood. We preſume not of ourſelves to be eſteemed faithful Diſciples, and ſpecial Followers of Chriſt. But Sir, we deem this, by Authority of *God*'s Word, That it is the chief Duty of every Prieſt to buſy him faithfully, to make the Law of *God* known to his People, where, when, and to whom ever we may.

" As we have taken upon us the Office of Prieſthood, we purpoſe to fulfil it with the Help of *God*, by Authority of his own Law, truſting ſtedfaſtly in the Mercy of *God*. For that he commandeth us to do the Office of Prieſthood, he will be our ſufficient Letters and Witneſs, if we, by Example of his holy Living and Teaching, do our Office juſtly: Yea, the People to whom we preach (be they faithful or unfaithful ſhall be our Letters; that is our Witneſſes: For all that are ſaved by *God*'s Word, and by working thereafter, are Witneſſes, that the Truth which they heard, is the Cauſe of their Salvation. And again; all which heard the Truth, and would not do it, ſhall bear Witneſs againſt themſelves; and the Truth which they heard, and deſpiſed, is, and ſhall be Cauſe of their Damnation.

There-

Therefore, Sir, ſince this witneſſing of *God*, and of all the People, Good and Evil, ſufficeth to all true Preachers; we think that we do not the Office of Prieſthood, if we leave our Preaching, becauſe we may not have Biſhops Letters to witneſs it. You may remember, that St. *Gregory* ſaith, *Every Man that goeth to Prieſthood, taketh upon him the Office of Preaching:* For as he ſaith, *That Prieſt ſtirreth* God *to great Wrath, of whoſe Mouth is not heard the Voice of Preaching. And the Prieſt that preacheth not buſily to the People, ſhall be Partaker of their Damnation that periſh. And though the People be ſaved, by other ſpecial Grace of* God, *than by the Prieſts preaching; yet the Prieſts, in that they are ordained to preach, and preach not, before* God *are Manſlayers. For as far as in them is, ſuch Prieſts as preach not buſily and truly, ſlay all the People ſpiritually; in that they withhold from them the Word of* God, *that is the Life of Mens Souls.* And St. *Iſidore* ſaid, *Prieſts ſhall be damned for the Wickedneſs of the People, if they teach not them that are ignorant, or blame not them that are Sinners. For the Buſineſs of Prieſts ſtandeth in preaching and teaching; that they edify all Men, as well by Cunning of Faith, as by Diſcipline of Works. And* Lincoln *ſayeth, that the Prieſt that preacheth not the Word of God, tho' he hath none other Default, he is* Antichriſt *and* Satan; *a Night Theif and a Day Theif, a Slayer of Souls, and an Angel of Light turned into Darkneſs: Wherefore Sir, theſe Authorities and others from Scriptures well conſidered, I deem myſelf damnable, if I, either for Pleaſure or Diſpeaſure of any Creature, apply me not diligently to preach the Word of God.*

Then ſaid the Archbiſhop to ſome Clerks that ſtood by; *Lo! Sirs! This is the Manner of this*

Loſſel

Loſſel *to pick out Sentences of Scripture, and Doctors to maintain their Sect againſt the Ordinance of Holy Church.*

" Holy Church, replied *Thorp*, hath two Parts; " One-half hath overcome the Wretchedneſs of this " Life, and now reigneth joyfully with Chriſt; the " other is yet fighting Day and Night againſt " Temptations, forſaking the World and its Proſ- " perity; withſtanding fleſhly Luſts, wandering " towards Heaven by ſtedfaſt Faith, grounded " Hope, and perfect Love. For theſe heavenly Pil- " grims may not, nor will they be letted of their " good Purpoſe by any Doctors diſcording from " holy Scriptures, nor by Floods of Temptations, " nor by the Wind of Pride, or Menacing of any " Creature: For they are faſt-grounded upon the " ſure Stone, Chriſt; hearing his Word and loving " it, exerciſing them faithfully and continually in " all Points to do thereafter."

After much more Diſcourſe with the Archbiſhop, *Thorp* aſked him, " Sir, ought not all Chriſtians after " their Power to conform their Living to the Teach- " ing of Chriſt, and alſo to the *Teaching* and *Living* " of his Apoſtles and Prophets?" The Archbiſhop anſwered, *Yes.*

After many more ſuch Queſtions propoſed by *Thorp*, to which the Archbiſhop made affirmative Anſwers, and whereby he was brought to confeſs, " That only was the true holy Church of Chriſt, " wherein there was not only the *Teaching*, but alſo " the *Living* of Chriſt, his Apoſtles and Prophets:" He was ſcorned and manac'd on every Side, and at length, led forth to a foul Priſon. When all Men were gone from him, he gave Thanks to *God*, who had for that Time not only delivered

 him

him from his Enemies Preſence; but kept him ſo that he behaved before them without defiling his Conſcience.

What the End of this good Man was, is not certainly known; but it was ſuppoſed that the Archbiſhop *Arundel*, his implacable Enemy, becauſe he valiantly maintained the Truth, and would not recede from his Opinion, either had him ſecretly murdered, or by cloſe Impriſonment cauſed his Death.

The MARTYRDOM of *Robert Oguier*, *Jane* his Wife, and *Baudicon* and *Martin*, their two Sons, at *Liſle* in *Flanders*.

THE Inhabitants of the City of *Liſle*, in *Flanders*, for three Years together had the Goſpel ſecretly preached unto them, ſometimes in Houſes, ſometimes in Woods, in Fields, and in Caves of the Earth, and not without the Hazard of their Life, if they had been diſcovered; yet could not theſe apparent Dangers abate the burning Zeal of this People, who hungred and thirſted after the ſpiritual Food of their Souls.

What was among them preached, was accordingly practiſed: Works of Mercy and Charity were there exerciſed, not only towards thoſe of the Houſhold of Faith, but even towards them which were without, ſo as many by Means hereof were drawn and brought on to the Knowledge of Chriſt. They ordained in their Aſſembly certain Deacons

to

to receive the Alms which were given; Men fearing *God*, being well approved of, who went weekly from Houſe to Houſe to collect the Alms of ſuch as they knew to be Faithful: Admoniſhing every one how to carry themſelves in their Vocations, and of their Duty in contributing towards the Relief of the poor Saints.

And thus each one according to his Place endeavoured to manifeſt his Faith by the inſeparable Effects and Fruits thereof, namely good Works. But among them all, the Family of *Robert Oguier*, were as Stars of the firſt Magnitude, whoſe Light Satan and his Agents, ſtrove long to extinguiſh, and at laſt effected in this Manner.

On *Saturday* the ſixth of *March*, 1556, in the Night, the Provoſt of *Liſle* with his Serjeants armed, came to the Houſe of *Robert Oguier*, which was a little Church, where all that would, were inſtructed in the Knowledge of God.

Baudicon the Son of *Robert Oguier*, who at that Time was gone Abroad to commune of the Word of God, with ſome of the Brethren, as he oft uſed to do, returning Home, knocked at the Door: The Serjeants opened the ſame, and cauſing him to enter in, ſaid, *Ah Sir, you are well met*; to whom he anſwered, *I thank you my Friends, you alſo are welcome hither.*

Then ſaid the Provoſt, *I arreſt you all in the Emperor's Name*, and with that commanded each of them to be bound, to wit, the Huſband and his Wife with their two Sons; which was accordingly done, and they were all conveyed to Priſon. As they paſſed the Streets, *Baudicon* with a Voice ſomewhat extended, ſaid, *O Lord, aſſiſt us by thy Grace*

not only to be Priſoners for thy Name Sake, but to confeſs thy holy Truth in all Purity before Men, ſo far as to ſeal the ſame with our Bloods for the Edification of thy poor Church.

Thus were they brought into ſeveral Priſons, where they were ſeverely handled; yet they ceaſed not to praiſe the Lord. Within a few Days after, they were brought down before the Magiſtrates of the City, and examined touching their Courſe of Life. Firſt *Robert Oguier* was charged thus: It is told us that you never come to Maſs; and that you alſo diſſuade others from coming thereto; we are further informed that you maintain Conventicles in your Houſe, cauſing erroneous Doctrines to be preached there, contrary to the Ordinance of our Holy Mother, the Church; whereby you have tranſgreſſed the Laws of the Emperor.

Robert Oguier anſwered, I do refuſe to go to Maſs, indeed, becauſe the Death and precious Blood of the Son of God, and his Sacrifice is utterly aboliſhed there, and trodden under Foot. *For Chriſt by one Sacrifice hath perfected for ever them that are ſanctified.* The Apoſtle ſaith *by one Offering.* For we do not read in all the Scriptures, that either the Prophets, Chriſt, or any of his Apoſtles ever ſaid Maſs; they knew not what it meant. Chriſt indeed inſtituted the holy Supper, in which all Chriſtians communicate together, but they Sacrificed not. If you pleaſe to read the whole Bible over, you ſhall never find the Maſs once mentioned therein. And, therefore, it is the meer Invention of Men.

As for the ſecond Accuſation, I cannot nor will deny, but there have met together in my Houſe

honeſt

honeſt People fearing God; I aſſure you not with Intention to harm any, but rather for the Advancement of God's Glory, and the Good of many. I knew indeed that the Emperor had forbidden it; but then I knew alſo that Chriſt had commanded it. I could not obey the Emperor, but I muſt diſobey Chriſt. In this Caſe then, I chooſe rather to obey my God, than Man.

One of the Magiſtrates demanded what they did when they met together?

To which *Baudicon*, the eldeſt Son of *Robert Oguier* anſwered; if you pleaſe to give me Leave, I will tell you.

The Sheriffs ſeeing his Promptneſs, looking one upon another ſaid, Well, let us hear it then. *Baudicon*, lifting up his Eyes to Heaven, began thus: "When we meet together in the Name of our Lord "*Jeſus Chriſt* to hear the Word of God, we firſt "of all proſtrate upon our Knees before God, and "in the Humility of our Spirits make a Confeſſion "of our Sins before his Divine Majeſty. Then we "pray that the Word of God may be rightly di- "vided, and purely preached: we alſo pray for our "Sovereign Lord the Emperor, and for all his ho- "nourable Counſellors, that the Common-Wealth "may be peaceably governed to the Glory of God; "yea, we forget not you whom we acknowledge "our Superiours; intreating our good God for you, "and for this whole City, that you may maintain "it in all Tranquillity. Thus I have ſummarily re- "lated unto you what we do; think ye now, whe- "ther we have offended ſo highly in this Matter of "our Aſſemblies. Moreover if you will not be of- "fended to hear the Tenour of the Prayers we make "there,

"there, I am ready to recite the ſame unto "you."

One of the Magiſtrates gave him a Sign by which he might underſtand that they deſired to hear it. *Baudicon* then kneeling down before them, prayed with ſuch Fervency, as he had ſcarce ever done before; inſomuch that the Magiſtrates burſt forth into Tears. Then ſtanding up, he ſaid, Now your Worſhips may underſtand a little how we are employed in our Meetings.

Upon their Examination, each of them made an open Confeſſion of the Faith, which they held. After this, being returned again into Priſon, they not long after were put to the Torture, to make them confeſs, who they were that frequented their Houſe, but they would diſcover none, unleſs ſuch as were known to the Judges, or were at that Time abſent. About four or five Days after, the Father and his Sons were convened again before their Judges, and after many Words paſſed, they aſked them, Whether they would ſubmit themſelves to the Will of the Magiſtrates. *Robert Oguier* and *Baudicon* his Son, with ſome Deliberation, ſaid, Yes, we will.

Then demanding the ſame of *Martin*, the younger Brother, he anſwered, that he would not ſubmit himſelf thereto, but would accompany his Mother; ſo he was ſent back again to Priſon, whilſt the Father and the Son were adjudged to be burnt alive. Now as they went to receive the Sentence, one of the Judges ſitting in his Place, after Sentence pronounced, ſaid, *To Day you ſhall go to Hell with all the Devils in Hell-fire:* But they vanquiſhed their Enemies Cruelty by patiently bearing the Croſs, and in praiſing God for the ſame. Having received the Sentence of Death, they were returned to the

Priſon;

Priſon; where they were no ſooner entred, but a Band of Friars came in; one amongſt the reſt told them, the Hour was come in which they muſt finiſh their Days. *Robert Oguier* and his Son anſwered, *We know it well; but bleſſed be the Lord our God, who now delivering our Bodies out of this vile Priſon, will receive our Souls into his glorious and heavenly Kingdom.*

One Friar *Lazard*, a notable Limb of Anti-Chriſt, endeavoured to turn them from their Faith, ſaying, *Father* Robert, *thou art an old Man, let me intreat thee in this thy laſt Hour to think of ſaving thine own Soul. And if thou wilt give Ear unto me, I warrant thee thou ſhalt do well.*

The old Man anſwered, *Poor Man, how dareſt thou attribute that to thyſelf which belongs to the Eternal* God, *and ſo rob him of his Honour? For it ſeems by thy Speech, that if I will hearken to thee, thou wilt become my Saviour: No, no, I have one only Saviour* Jeſus Chriſt, *who by and by will deliver me from this miſerable World. I have one* Doctor, *whom the Heavenly Father hath commanded me to hear, and I purpoſe to hearken to none other.*

Then a Friar, called the Father of Saint *Clare*, exhorted him to take Pity of his Soul, which Chriſt had redeemed: *Thou willeſt me*, ſaid *Robert, to pity mine own Soul, doſt thou not ſee what Pity I have on it, when for the Name of* Chriſt *I willingly abandon this Body of mine to the Fire, hoping to Day to be with him in Paradiſe? I have put all my Confidence in God, and my Hope wholly is fixed upon the Merits of* Chriſt; *he will direct me the right Way to his Kingdom. I believe whatſoever the holy Prophets and Apoſtles have written, and in that Faith will I live and die.*

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The Friar hearing this, ſaid, *Out Dog, thou art not worthy the Name of a Chriſtian; thou and thy Son with thee are both reſolved to damn your Bodies and Souls with all the Devils in the Bottom of Hell.*

As they were about to ſever *Baudicon* from his Father, he ſaid, *Let my Father alone, and trouble him not thus, he is an old Man, and hath an infirm Body, hinder him not I pray you, from receiving the Crown of Martyrdom.*

Another of the Fryers ſaid, *Away Varlet, thou art the Cauſe of thy Father's Perdition.* The Friars then turning themſelves towards the Executioner, ſaid, *On, on Officer, do thine Office; for we will be gone, we loſe but our Labour, ſeeing the Devil hath bewitched them.*

Baudicon was then conveyed into a Chamber apart, and there being ſtripped of his Cloaths was fitted to be ſacrificed. Now as one brought him Gunpowder to put to his Breaſt, an odd Fellow ſtanding by ſaid, *Wert thou my Brother, I would ſell all that I am worth to buy Faggots to burn thee; thou findeſt but too much Favour.* The young Man anſwered, *Well Sir, the Lord ſhew you more Mercy.* Some that were preſent, ſaying, *Good God, is it not a pitiful Sight to behold theſe poor Men?* A Doctor being by anſwered, *And what Pity would you have ſhewed towards them? I would inſtead of allowing them this Powder have them fried on Gridirons, as* S. Laurence *was.*

Whilſt they ſpake thus to *Baudicon*, ſome of the Friars cloſed in with the old Man, perſuading him at leaſt to take a Crucifix into his Hands, leſt People ſhould murmur againſt him; adding further, that he

he might for all that lift up his Heart to God; becauſe you know (ſaid they) it is but a Piece of Wood.

Thus they faſtened it between his Hands, but as ſoon as *Baudicon* was come down, and eſpied what they had done to his Father, he ſaid, *Alas! Father, what do you now? Will you play the Idolator even at our laſt Hour?* And then pulling the Idol out of his Hands which they had faſtened therein, he threw it away, ſaying, *What Cauſe have the People to be offended at us, for not receiving a* Jeſus Chriſt, *of Wood? We bear upon our Hearts the Croſs of* Chriſt, *the Son of the everlaſting* God, *feeling his holy Word Written therein.*

Being come to the Place where they were to ſuffer, they aſcended up the Scaffold which was there prepared forthem. Then *Baudicon* aſked Leave of the Sheriffs to make a Confeſſion of his Faith before the People. Anſwer was made, That he was to look unto his Ghoſtly Father and Confeſſor; confeſs yourſelf (ſaid they) to him. He was then haled rudely to the Stake, where he began to ſing the ſixteenth Pſalm. The Frier cried out, *Do you not hear my Maſters, what wicked Errors theſe Hereticks ſing, to beguile the People withal.* *Baudicon* hearing what he ſaid, replied thus; *Now ſimple Idiot, calleſt thou the Pſalms of the Prophet* David, *Errors? But no marvel, for thus you are wont to blaſpheme againſt the Spirit of God.*

Then turning his Eyes towards his Father, who was about to be chained to the Stake, he ſaid, *Be of good Courage Father, the worſt will be paſt by and by.* As the Executioner was faſtening him to the Poſt, he chanced to hit him with his Hammer on the Foot, to make him ſtand nearer to the ſame.

The old Man being ſenſible of the Blow, ſaid *Friend, thou hurteſt my Foot, why doſt thou abuſe me thus?* The Friar hearing this, ſaid, *Ah theſe Hereticks; they would be counted Martyrs forſooth; but if they be but touched a little, they cry out as if they were killed.* To which *Baudicon* thus replied, *Think you then that we fear the Tormentors? No ſuch Matter; for had we feared the ſame, we had never expoſed our Bodies to this ſo ſhameful and painful a Kind of Death.*

Then he often reiterated theſe ſhort Breathings, *O God, Father everlaſting, accept the Sacrifice of our Bodies, for thy well-beloved Son* Jeſus Chriſt's *Sake.* One of the Friars cried, *Heretick, thou lyeſt, he is none of thy Father; the Devil is thy Father.* And thus, during theſe Conflicts, he bent his Eyes to Heaven, and ſpeaking to his Father ſaid; *Behold, for I ſee the Heavens open, and Millions of Angels ready preſt to receive us, rejoicing to ſee us thus witneſſing the Truth in the View of the World. Father let us be glad and rejoice, for the Joys of Heaven are ſet open to us.*

Then ſaid one of the Friars, *I ſee Hell open, and Millions of Devils preſent to carry you thither.* But the Lord, who never forſakes any that put their Truſt in him, ſtirred up the Heart and opened the Mouth of a poor Man who ſtood among the Multitude, beholding this Spectacle; who being moved with Compaſſion, cried aloud, *Be of good Comfort* Baudicon, *ſtand thou to it, thou fighteſt in a good Quarrel, I am on thy Side*; after which Words he departed thence; and a Way being made for him, ſaved himſelf from Danger.

Fire was forthwith put to the Straw and Wood which burnt beneath, whilſt they (not ſhrinking

for

for the Pains) ſpake one to another; *Baudicon* often repeating this in his Father's Bars, *Faint not Father, nor be afraid; yet a very little while and we ſhall enter into the Heavenly Manſions.*

In the End the Fire growing hot upon them, the laſt Words they were heard to pronounce were, Jeſus Chriſt, *thou Son of* God, *into thy Hands we commend our Spirits.* And thus theſe two ſlept ſweetly in the Lord.

Eight Days after, *Jane* the Mother, and *Martin* her Son, were executed in the ſame City.

But before they ſuffered they underwent great Conflicts of Spirit: For many of the Popiſh Rabble ſought to turn them from their Faith; and that their Enterpriſe might the rather be effected, they ſundred one of them from the other, ſo that by the politick Device of a Monk, the poor Woman began to waver, and let go her firſt Faith.

After that one of the Monks reſorted to her in the Priſon, counſelling her to win her Son *Martin*, and to draw him from his Errors; which ſhe promiſed to do. But when he was come to his Mother, and perceived that ſhe was not only fallen, but alſo quite turned out of the right Way, he began with Tears to bewail her miſerable Eſtate.

O Mother, ſaid he, *what have you done? Have you denied him who hath redeemed you? Alas, what Evil hath he done you, that you ſhould requite him with ſo great an Injury and Diſhonour. Now I am plunged into that Woe, which I have moſt feared. Ah good God, that I ſhould live to ſee this, which pierceth me to the very Heart.*

His Mother hearing theſe Complaints, and ſeeing the Tears which her Son ſhed for her, began again to renew her Strength in the Lord, and with

Tears cried out, *O Father of Mercies be merciful to me a miſerable Sinner, and cover my Tranſgreſſion with the Righteouſneſs of thy bleſſed Son; Lord enable me with Strength from above, to ſtand to my firſt Confeſſions, and make me to abide ſtedfaſt therein even to my laſt Breath.*

Not long after this, the ſame Inſtrument of *Satan*, who had ſeduced her, came in, ſuppoſing to find her in the ſame Mind wherein they left her; whom ſhe no ſooner eſpied, but with Deteſtation ſaid; *Avoid* Satan, *get thee behind me: for henceforth thou haſt neither Part nor Portion in me. I will by the Help of* God, *ſtand to my firſt Confeſſion, and if I may not ſign it with Ink, I will ſeal it with my Blood.* And ſo from that Time this frail Veſſel grew ſtronger and ſtronger.

The Judges ſeeing their Conſtancy, condemned them to be burned alive, and their Bodies being reduced to Aſhes the ſame to be ſcattered and diſperſed in the Air. The Mother and the Son having heard their Sentence read, in the Way as they were going back to Priſon, ſaid, *Now bleſſed be our* God, *who cauſeth us thus to triumph over our Enemies: This is the wiſhed Hour; our gladſome Day is come. Let us not then*, ſaid Martin, *forget to be thankful for the Honour he doth us, in thus conforming us to the Image of his Son. Let us remember thoſe who have traced this Path before us: for this is the High-Way to the Kingdom of* Heaven. *Let us then good Mother go on boldly out of the Camp with the Son of* God, *bearing his Reproach, with all his holy Martyrs; for ſo we ſhall find Paſſage to the Glorious Kingdom of the* Everlaſting God.

Some of the Company hearing, but not being able to brook theſe Words, ſaid, *We ſee now, thou Heretick*

Heretick, that thou art wholly poſſeſſed, Body and Soul, with a Devil, as was thy Father and Brother, who are both in Hell. Martin ſaid, *Sirs, as for your Railings and Curſings our* God *will this Day turn them into Bleſſings in the Sight of himſelf and all his holy Angels.*

A Certain Temporizer ſaid to *Martin, Thou ſilly Youth, thou ſayeſt thou knoweſt not what; Thou art too well conceited of thyſelf and of thy Cauſe. Seeſt thou not all theſe People here about thee? what thinkeſt thou of them? They believe not as thou doſt, and yet I doubt not but they will be ſaved. But you imagine to do that which will never come to paſs, though you pretend never ſo much that you are in the Faith and have the Scriptures for you.*

The good Woman hearing this, anſwered, *Sir,* Chriſt Jeſus our Lord, *ſaith, that it is the wide Gate and Borad Way, which leads to Deſtruction, and therefore many go in thereat; but the Gate, ſaith he, is narrow that leads to Life, and few there be that find it: Do you then doubt whether we are in the right Way or no? Compare our Doctrine with that of Prieſts and Monks: We for our Parts are determined to have but one* Chriſt *and him crucified; we only embrace the true Scriptures of the old and new Teſtament. Are we deceived in believing that, which the holy Prophets and Apoſtles have taught?*

One of the Friars turning towards *Martin*, ſaid, " Young Man, be well adviſed; for thy Father and " thy Brother have acknowledged the ſeven Sa- " craments of the Church together with us: And " thou poor ſilly Youth haſt heard ſome wicked " Heretick, who hath deluded thee: Thinkeſt thou " thyſelf wiſer than ſo many learned Doctors as " have lived in ſo many Ages? *Martin* anſwered

" I pray you Sir, doth not *Chriſt our Lord* tell us, " that his Father hath hid the Secrets of his King- " dom from the wiſe and Prudent, and revealed " them to Babes? And doth not the *Lord* often- " times catch the Wiſe in th ir own Craſtineſs?

" And whereas you ſay my Father and Brother " have confeſſed ſeven Sacraments, I well perceive " that I ought not to give Credit to what you ſay; " know ye not that the *Devil* is the Father of Lies, " and all Liars? Is it not ſufficient that I acknow- " ledge ſo many Sacraments as God himſelf hath in- " ſtituted and ordained, to wit, Baptiſm and the " Supper of the *Lord*?

Then came there into the Priſon two Men of great Authority in the City of *Liſle*, who promiſed *Martin* great Matters if he would recant and return to the *Roman Church*. *Martin* gave this Anſwer. " You preſent before me many temporal Commo- " dities: but alas do you think me ſo ſimple as to " forſake an eternal Kingdom for enjoying of a " ſhort tranſitory Life? No Sir, it is too late to ſpeak " to me now of worldly Commodities, but of thoſe " ſpiritual, which *God* hath prepared for me to " Day in his Kingdom: Nor do I purpoſe to heark- " en to any other: Only I pray you let me crave " one Hour's Reſpite to give myſelf to Prayer.

After theſe great Men were forced to go even as they came, *Martin* declared the Effects of this his Combat to certain Brethren, who were there de- tained with him in Priſon; ſaying moreover: " Let " us lift up our Heads, Brethren, the Brunt is over, " this, I hope, is their laſt Aſſault; forget not, " I pray you, the holy Doctrine of the Goſ- " pel, nor thoſe good Leſſons, which you have " learned from our Brother *Guy*, (meaning I ſup-

poſe

oſe *Guy de Brez*, a godly Miniſter.) " Manifeſt it ' now to all that you have received them not only ' in your Ears, but alſo in you Hearts; follow ' me, we lead you the Way; fear not, *God* will ' never leave nor forſake you: Farewell Brethren, ' ſaid he, and ſo departed from them.

Soon after *Martin* and his Mother were bound and brought to the Place of their Martyrdom: His Mother having aſcended the Scaffold, cryed out, *Come up, come up my Son.* And as he was ſpeaking to the People, ſhe ſaid, *Speak out*, Martin, *that it may appear to all, that we dye not Hereticks. Martin* would have made a Confeſſion of his Faith, but could not be ſuffered. His Mother being bound to the Stake, ſpoke in the hearing of the Spectators, *We are Chriſtians, and that for which we now ſuffer is not for Murder nor Theft, but becauſe we will beleive no more, than that which the Word of God teacheth us*: Both rejoycing that they were counted worthy to ſuffer for the ſame.

The Fire being kindled, the Vehemency thereof did Nothing cool the Fervency of their Zeal, but they continued conſtant in the Faith, and with lifting up their Hands to Heaven, ſaid, *Lord Jeſus, into thy Hands we commed our Spirits.* And thus they bleſſedly ſlept in the *Lord.*

The Life of *John*, Lord *Harrington*, Baron of *Exton.*

JOHN, Lord *Harrington*, eldeſt Son of the Lord and Lady *Harrington*, (to whoſe Care, King *James* committed the Education of his eldeſt Daughter

Daughter the Lady *Elizabeth*, who married *Frederick*, Prince Elector *Palatine*) was of a ſweet Nature, a ſtrong Memory, and a quick Wit. He read and underſtood *Greek* Authors excellently well; he ſpoke *Latin* fluently; and could readily converſe in the *French* and *Italian* Tongues; he underſtood *Spaniſh*, and was well read in the Mathematicks, Philoſophy, and Logick; and made good Progreſs in the Theory of Navigation and Military Diſcipline; ſo that he wanted nothing but the Practice to make him expert in both.

His Knowledge and Underſtanding in Divine Matters, and the Myſteries of Salvation, was very admirable; ſo that no Queſtion of this Kind could be propounded, but he could immediately ſpeak fully and ſatisfactorily to it.

When he was well-grounded in Religion and Learning, his Father ſent him to travel into *France* and *Italy*, that ſo he might have Experience joined to the Knowledge, which he had attained; and for a Tutor and Guide, he ſent one Mr. *Tovy* with him, a grave, learned and religious Man, and formerly chief Maſter of *Coventry* Free-School.

This young Nobleman and his Tutor's Zeal for the Truth and Soundneſs of Religion, being obſerved by the Jeſuits, they contrived to deſtroy them both by a ſlow-working Poiſon, that ſince they could not corrupt their Minds, they might infect their Bodies, and bring them to their Graves. Mr. *Tovy* being aged, died of the Poiſon as ſoon as he came into *England*; but the Lord *Harrington* being young, and of a ſtrong Body, bore it out better: Yet the Violence of it appeared in his Face preſently after his Return, and not long after haſtened his immature Death.

He

He was very remarkable for Chaſtity and Sobriety, inſomuch that he was never heard to utter any unchaſt or unſeemly Word, altho' he was in his Heat of Blood, and had been in ſuch Schools of Uncleanneſs: But he took the right Way to preſerve his Chaſtity, by avoiding the Incentives and Provocations to Luſt; for he ſpent not his Time among Women, but preferred his Books before their Beauty, and choſe Men of Parts for Arts and Arms, to be his Aſſociates and Companions.

He was alſo very temperate in his Diet, avoiding Feaſting, and he was frequent in Faſting; hating Idleneſs and much Sleep, the two Nurſes of Uncleanneſs; and in the Night when awake, he exerciſed his Thoughts upon heavenly Meditations to prevent Temptations.

He was very juſt; but his Piety and Religion did far exceeed all his Moral and Natural Accompliſhments. He uſually aroſe every Morning between Four and Five o'Clock, ſeldom ſleeping above ſix Hours: As ſoon as he was awake, his conſtant Care was to put his Soul in order; offering the Firſt Fruits of the Day and of his Thoughts unto God; being dreſt, he read a Chapter, and then went to Prayer with his Servants in his Chamber; and afterward commonly ſpent an Hour in reading ſome Divine Treatiſe to enliven his Affections and encreaſe his Knowledge. Before Dinner he read a Chapter, ſung a Pſalm, and went to Prayer with his Family. The Reſidue of the Morning he ſpent in converſing with his Friends, or ſome noble and honeſt Recreation till Dinner.

After Dinner he retired again to his Cloſet, to meditate, and ſometimes he read Hiſtories, Mathe-

maticks, and Military Diſcipline, wherein he attained to great Knowledge.

After Supper, when he had pray'd with his Servants, he withdrew himſelf into his Study, where he kept a Diary, wherein he recorded the Actions of every Day; wherein he had offended; what Temptations he had met with, and how he reſiſted them; and obſerving his Failings, he humbled himſelf before God for them, and then retired himſelf to reſt; and to prevent evil Thoughts before his Sleep, one that waited upon him in his Chamber, read a Chapter or two out of the Holy Scriptures to him; and this he continually practiſed for four Years before his Death.

And as he was careful to worſhip God in private and in his Family, ſo his Care was no leſs in Publick alſo, for he was a moſt religious Obſerver of the Lord's Day, both in publick and private Duties, yet preferring, as he often profeſſed, the publick moſt; ſo that tho' he had an Houſhold Chaplain, yet he frequented the publick Aſſemblies twice a Day, even while he lived in the Court; and if he happened to be at a Place where there was no Sermon near, he would ride three or four Miles to hear one: After Sermon he conſtantly withdrew privately for half an Hour to meditate upon what he had heard. He uſed every *Saturday* Night to call himſelf to account how he ſpent the preceding Week, and accordingly humbled himſelf for his Failings, and Sins of Infirmity, and alſo returned Thanks to God for the Mercies received from him.

He often received the Sacrament of the Lord's Supper; and always kept a private Faſt the Day before, and then ſurveyed his Carriage out of his Diary

Diary, and ſpent the whole Day in Prayer, Meditation, and Self Examination, obſerving how it was with him ſince his laſt Receiving; what Progreſs he had gotten over his Corruptions: And thus he ſpent the whole Day, not coming out of his Houſe till about Supper-time. And beſides theſe Faſts, he kept many other Days of humbling his Soul upon ſeveral Occaſions.

He was exceeding attentive in hearing the Word of God preached, and carried himſelf very reverently therein, knowing that he was in the Preſence of God, who is no Reſpecter of Perſons, and that he heard not the Word of a Man but of God; ſhewing thereby, that when he came to hear, he would willingly lay down his Honour at the Feet of Chriſt, and to avoid Oſtentation or outward Appearance in private Duties, he never admitted any one either to Prayer or Repetitions of Sermons with his Family, but only one Friend, who was moſt intimate with him. And thus was this holy Servant of *Chriſt* blameleſs and pure, and a Child of *God* without Rebuke in a naughty and crooked Generation, amongſt whom he ſhined as a Light in the World, holding forth the Words of Life, that he might rejoice in the Days of *Chriſt*, that he had not run in vain, nor laboured in vain.

He manifeſted the Truth and Sincerity of his Religion, by his Love to all that were truly religious, eſpecially to faithful and painful Miniſters, and by his Mercy and Charity to needy Chriſtians and poor Members of *Jeſus Chriſt*, to whom he gave the tenth Part of his Yearly Allowance, which was a Thouſand Pounds a Year, beſides that which he gave occaſionally as he travelled, walked abroad, and at other Times; and all his other Graces were

much adorned with that moſt admirable Grace of Humility, which is ſeldom found in Perſons of his Rank.

From the firſt Day of his laſt Sickneſs, he very ſtrongly apprehended the Approach of his Death, and therefore accordingly prepared himſelf for it, tho' others thought of nothing leſs; and beſides his private Meditations, he frequently called others to pray with him, and prayed often himſelf, making Confeſſion of his Sins, and profeſſing his Faith and undoubted Hope of Salvation by *Chriſt*; ſaying often, *That he feared not Death in what Shape ſoever it came.* He uttered many heavenly Speeches, deſiring to be diſſolved, and to be at Home with God and his Father; profeſſing not above two Hours before his Death, *That he ſtill felt the aſſured Comforts and Joys of his Salvation by* Jeſus Chriſt. And when Death approached, he breathed forth theſe longing Expreſſions; *Oh that Joy! Oh my* God *when ſhall I be with thee.* And ſo in the midſt of theſe heavenly Deſires, he ſweetly and quietly reſigned up his Spirit unto God, in the Year 1613, and of his Age 22.

The Life of *John Bruen*, Eſqr.

JOHN BRUEN, of *Bruen Sapleford*, in the County of *Salop*, Eſq; was born in 1560, of worthy Parents, and was well educated and brought up in the Proteſtant Religion; at Years of Maturity he married the Daughter of Mr. *Hardware*, a wiſe and worthy Gentleman; he lived with her Seventeen Years, and ſaw his Sons and Daughters

Daughters as Olive Branches round his Table: In his Youth he was much given to Hawking, Hunting, and other Recreations; but at riper Years, he declined them, drawing himſelf from thoſe Exerciſes into a narrower Compaſs; whereby he might the better provide for his Wife and Family.

He was very careful in the Education of his Children, and inſtructed them in the Principles of Religion; his Servants likewiſe were all ſo godly and regular, that he took as much delight to converſe with them, as he did to receive the Profit of their Labours. He was very religious in his Family, for every Morning in the Summer, he roſe betwixt Three and Four, and at Five in the Winter; he commonly ſpent an Hour in Meditation and private Devotion, before he awakened the reſt of his Family; but when they were all met together, he uſed this Prayer:

Bleſſed Lord God, and our moſt merciful Father in Chriſt Jeſus, *we thy poor Children do humbly beſeech thee, graciouſly to aſſiſt us by thy Holy Spirit in this our Morning Exerciſe, that we may faithfully perform the ſame to thy Praiſe, and our Comfort, and that for Chriſt his Sake, our only Saviour and Redeemer.* Amen.

This he repeated Morning and Evening, to convince their Ignorance which deny the Lawfulneſs of a Set Form of Prayer; then he finiſhed the remaining Part of his Family Devotion in reading of ſome Portion of Scripture, and Singing of Pſalms, which he took great Delight in: After which he concluded with fervent Prayer; this was cuſtomary with him, Morning and Evening.

He

He was very zealous againſt Idolatry, and pulled down many ſuperſtitious Images in Glaſs Windows which darkned his Chappel, and glazed them all anew: He was a great Propagator of the Goſpel, and provided for his Pariſhioners a worthy Paſtor at his own Charge. His Wife dying, he married a ſecond Time, a young Gentlewoman of a good Family, well endowed with Virtue and Prudence, who lived with him ten Years, and brought him nine Children: She dying, he gave over Houſe-Keeping, and went to live at *Cheſter* with a godly Miniſter, where he remained three Years, maintained the Poor of his own Pariſh, by allowing them the Profit of his two Mills: Then he married a third Wife, by whom he had one Daughter, and one Son: He daily encouraged himſelf in the Ways of God, and read many worthy Authors; contemplated upon what he had exerciſed himſelf in, he would ſay, with Holy *David*, *Oh how I love thy Law! it is my Meditation all the Day, I have made thy Statutes my Songs, and my Meditation in the Days of my Pilgrimage*, Pſal. cxix, 97. 45.

Falling Sick, the Morning before his Death, divers Friends took their Leaves of him, and hearing ſome make Mention of Blacks, he ſaid: *I will have no Blacks, I love no Proud nor Pompous Funeral, neither is there any Cauſe of Mourning, but of Rejoycing rather in my Particular.* Immediately before his Death, lifting up his Hands, he ſaid, *The Lord is my Portion, my Help and my Truſt: His bleſſed Son* Jeſus Chriſt *is my Saviour and Redeemer*, Amen. *Even ſo ſaith the Spirit unto my Spirit; therefore come Lord Jeſus, and kiſs me with the Kiſſes of thy Mouth, and embrace me with the Arms of thy Love: Into thy Hands do I commend my*

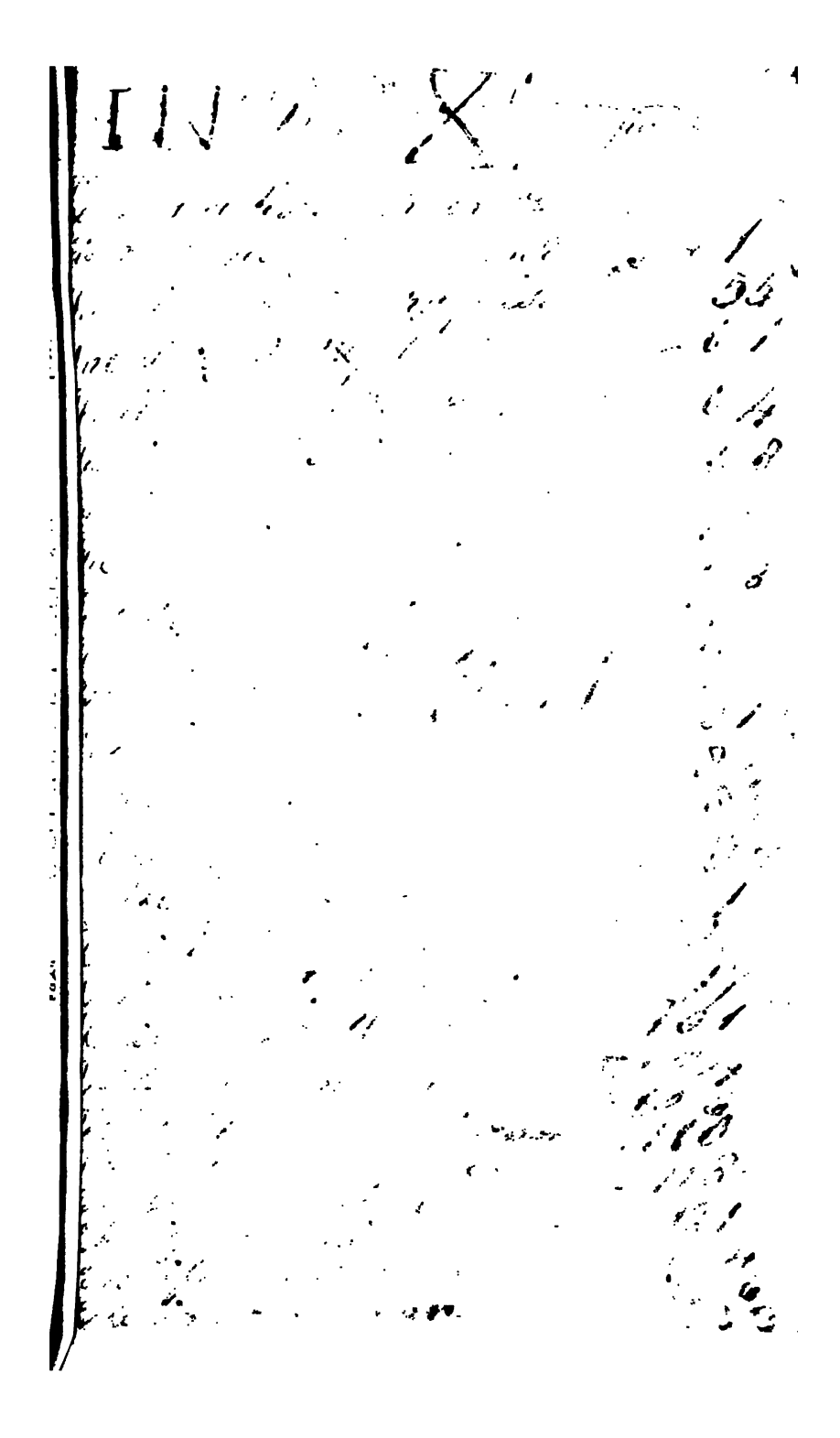
Spirit,

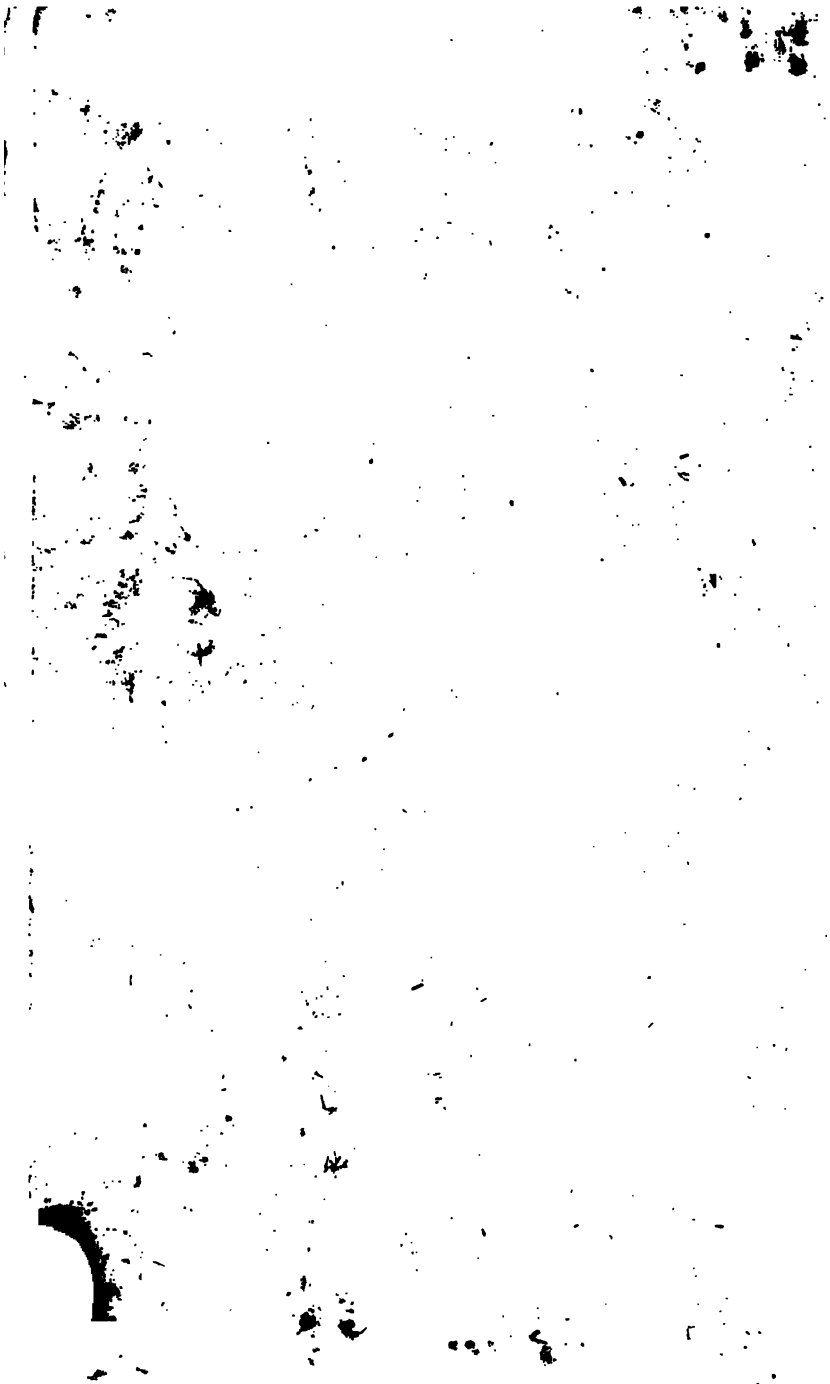
Spirit, O come now, and take me to thy own ſelf; O come, Lord Jeſus, come quickly; O come, O come, O come. So his Spirit fainting, he yielded up the Ghoſt in *January*, *Anno* 1625. Aged 65.

F I N I S.

ADVERTISEMENT.

IT was propoſed, That the Names of ſuch Perſons as encouraged this WORK by their *Subſcriptions*, ſhould be prefixed thereto, *if deſired*; but as many of them have readily diſpenſed with the Performance of that *Condition*, upon Conſideration, that the *Lives of ſome Martyrs and godly Perſons*, be added to the Collection at firſt deſigned to compleat this WORK; (the Peruſal of which will be much more uſeful to the ſerious Reader, than a Catalogue of dry Names, and which without the Omiſſion thereof, could not have been brought within the Compaſs of the Sheets propoſed:) It is therefore hoped, that the reſt of the *Subſcribers* will alſo readily excuſe this Breach of *Propoſals*; eſpecially as the Occaſion is ſo advantageous on their Side.





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